12

E.10.12

Samaritanism Revived.

A

SERMON

Preached at the

PARISH CHURCH

OF

Great Yarmouth,

Upon the Ninth of *September*;

BEING THE

DAY

BIBL. CANT. ACAD.

485: 90

Appointed for a Solemn

THANKSGIVING

FOR THE

Discovery of the late Horrid PLOT,

against His *Majesty's* Person and Government.

By *LUKE MILBOURNE.*

LONDON,

Printed by *Samuel Roycroft*, for *Walter Kettilby* at the *Bishops-Head* in St. *Paul's* Church-yard, 1683.

TO THE

RIGHT HONOURABLE

WILLIAM

EARL OF

Yarmouth,

BARON *PASTON* of *PASTON*,

HIGH STEWARD

OF HIS

MAJESTIES BURGH

OF

GREAT YARMOUTH.

MY LORD,

THE *Innocence of the Clergy of our Church, as by Law Eſtabliſh'd, whatever their Pretences are to the Contrary, is indeed the greateſt Scandal and moſt real Offence to the ſeveral Diſſenting Parties.*

While the Vices of a Clergy-man are Notorious, Hypocrites have ſomewhat to amuſe the Vulgar with,

when they live within the Rules of the Church, thoſe of the Contrary Parties are *conſequently* aſhamed, as having no Evil thing to ſay of them.

But that Shame ſoon breaks out into a Malicious Rage, and where the wiſh'd for Crimes are not to be found, ſome employ themſelves, under the Prince of Hell, to forge Lyes, and affix them boldly, ſewing up Men in the Skins of Bears and Wolves, and then expoſing them to be torn in Pieces by Dogs.

The Bleſſed Jeſus *met with this Dealing from* Obdurate and Hypocritical Jews, *the* Chriſtians *of the Firſt and Pureſt Ages, from* Pagans, *and the* Lawful Clergy *to this day, and in our* Reformed Church *meet with it from* pretendedly Pure and Moderate, *but really* Apoſtate Proteſtants.

That Veneration which I, upon the moſt unprejudiced and deliberate Study, have entertain'd for the Church of England, *has made me too a Sharer in that Glory of ſuffering by the Words and Actions of* Ill-Men, *whoſe greateſt Pique againſt me is, That Bad as I am, I am not yet Bad enough to Aſſociate with them.*

Ill Will *therefore employs all its Care to trace my Errors, and beſides the Dull and Baſhful Scurrility of* Senſeleſs Libels, *and the utmoſt force of* Belinsgate Rhetorick, *it has betray'd it ſelf ſo far, as to declare, that nothing but the Fear of* Humane Laws *ſecur'd my Life.*

This is indeed a very odd Method of Refining upon Religion, *and perſwading any that Men of ſuch*

ſuch Warm Tempers have attain'd to Extraordinary Degrees of Spirituality; *there was ſo little of this in the Practice of our Saviour and his Apoſtles, and the beſt Chriſtians in all Ages, that for my part, I count it a real* Breach of Charity *and an* Affront to the Goſpel, *to reckon ſuch among the* Proſelytes of Chriſtianity.

I have to the utmoſt of my Power endeavour'd to advance ſuch Principles as were moſt neceſſary to make Men Truly Good in their ſeveral Relations, Devout and Pious towards God, Obedient and Submiſſive to their Lawful Superiours, Uniform and Reverend in their Publick Church Services, and Charitable and Peaceable one among another.

Others have done this better, having carried on that Great Work with Greater Abilities, but none with Greater Sincerity *or under* Greater Diſcouragements *than my ſelf.*

Had theſe Doctrines been Univerſally entertain'd, we ſhould have heard of no Separatiſts or Fanaticks, no Plotters, no Traitors, no Rebels.

My Lord, *He deſerves not the Name of a* Miniſter of the Goſpel, *who is afraid to ſpeak in the Cauſe of his God and of his King. Never was any Prince the Subject of ſo many Miracles, as Ours; and were not the Sons of* Separation *Mad as well as Blind, He, whom God has ſo oft and wonderfully preſerv'd, might at length be free from the* Plots of Traitors, *and among the moſt deſperate Villains be believ'd* Invulnerable.

The

The Dedication.

The Preachers of Loyalty *might profecute their Great Maſters Work in Peace; and if the Affection of the Dumb Son of* Crœſus *was to be lov'd and admir'd, for ſetting his Tongue free to ſave his Royal Fathers Life, the meaneſt Goſpel Miniſter might expect ſome Favour for ſpeaking Plain, when the* Cruel and Barbarous Hands of Traiterous Hypocrites are lifted up againſt the Dear and Sacred Life of his Soveraign.

Such an Occaſion gave Being to this Diſcourſe which now puts it ſelf under your Honours Protection, and that which bears ſo Great a Name in its Front, muſt be by All concluded Loyal: The Author owns the Weakneſs of the Undertaking, and therefore the Boldneſs of the Addreſs; but is ſo well acquainted with your Goodneſs, that he dares not doubt of Pardon for

My Lord,

Your Honours moſt Obliged,

Moſt Faithful and Obedient

Servant,

LUKE MILBOURNE.

EZRA IV. 1, 2, 3, 4, 5.

Now when the Adverſaries of Judah *and* Benjamin *heard that the Children of the Captivity builded the Temple unto the Lord God of* Iſrael,

Then they came to Zerubbabel, *and to the chief of the Fathers, and ſaid unto them, Let us build with you, for we ſeek your God as ye do, and we do ſacrifice unto him, ſince the days of* Eſarhaddon *King of* Aſſur, *which brought us up hither.*

But Zerubbabel *and* Jeſhua, *and the reſt of the chief of the Fathers of* Iſrael *ſaid unto them, You have nothing to do with us to build an Houſe unto our God; but we our ſelves will build together unto the Lord God of* Iſrael, *as King* Cyrus *the King of* Perſia *hath commanded us.*

Then the People of the Land weakned the hands of the People of Judah, *and troubled them in Building.*

And hired Counſellors againſt them to fruſtrate their purpoſe.

SOLOMON tells us, that *there is no new thing under the Sun, for the thing that hath been it is that which ſhall be, and that which is done is that which ſhall be done*; which may give us a good reaſon of what he inſtructs us in elſewhere, *Say not thou, What is the cauſe that the former days were better than theſe, for thou doſt not enquire wiſely concerning this.* Which may ſerve as a *Check* to thoſe who are always complaining of the Times, whereas did they but prudently examine the Records of paſt Ages, they would find the *ſame Evils* prevailing in ſome places heretofore, which they now wonder at as ſuch *new* and *unheard* of things. Eccleſ. 1. 9. Eccleſ. 7. 10.

The Word of God it ſelf, as it gives us Examples of the greateſt *Piety* and *Holineſs*, ſo it gives us Inſtances of the moſt *horrid Sins*, ſuch as may ſeem impoſſible to be exceeded by the moſt *reprobate Villains* under Heaven; and 'tis our unhappineſs, that the Patterns of the firſt kind are generally paſt by and ſlighted; but even thoſe who make ſome ſlight pretences to goodneſs, are very ſolicitous leſt by their Predeceſſors they ſhould be outdone in Wickedneſs. So miſerably is the intent of all Records Sacred and Profane perverted, for they are both written for our Examples, to teach us, that *we ſhould not luſt after evil things*, as we find ſome in ſtory have done, and that we ſhould look upon ſuch Hiſtory as written for our *Admonition upon whom the Ends of the World are come*, as the Apoſtle adviſes.

1 Cor. 10. 6.

Among the ſeveral Sins Copied out from thoſe Enemies of Religion who liv'd in former Ages, we find none more exactly imitated than thoſe of *Malice*, *Falſhood and Treachery under the Vail of Zeal and Piety.*

Pretended Religion, in its ſtrongeſt pangs of *Zeal*, has ſo incorporated thoſe Sins into it ſelf, that if Men truly wiſe and pious watch not the more carefully againſt the Stratagems of Hell, they may in time be ſo far impos'd upon as to believe it, at leaſt poſſible, for Religion and the moſt abominable Villanies to meet together eaſily in one Subject; and others to the *Scandal of Chriſtianity* may be ready to imagine Deceit and Baſeneſs the very *Characteriſtical Notes* of it, and ſo that all the Ill practices charged upon that Profeſſion by the Heathens of Old, were indeed but plain and undeniable Truths. Such a Reputation did the Scribes and Phariſees, thoſe *Monopolizers* of Piety among the *Jews*, bring to their Profeſſion, allowing none but the followers of their bleſſed Examples a portion in the future World, whilſt our Saviour ſo largely diſcovers what prodigious Impieties their gay Profeſſion was attended with.

Matth. 23.

If we go further backward we may take notice of theſe *Adverſaries of Judah and Benjamin*, the Subjects of the Text, whoſe *Memory* and *whoſe Practices* we ſee ſurviving to this day in our *own Nation*, which that we may

do

do the better, I shall in my discourse upon these words follow this plain and easie Method.

1. I shall explain the History of the Text.
2. I shall make Observations from it.
3. I shall apply all to our own present Case.

First, For the Explication of the History of the Text, I shall,

1. Tell you who these Adversaries of *Judah* and *Benjamin* were, with their Conditions, so far as Scripture or other History has inform'd me.

After *Salmanassar* King of *Assyria* had carry'd the Inhabitants of *Israel* into Captivity, that the Country might not ly wholly desolate, he placed in it several Colonies, drawn from other places of his Empire, *viz. from* Babylon, *and from* Cutha, *and from* Ava, *and from* Hamath, *and from* Sepharvaim. From *Babylon*, the Capital City of his Empire, came the *Babylonians*, from *Cutha* the *Cuthæans*, so call'd from the Region of *Chut*, of which name also, according to *Josephus*, there is a River in *Persia*: These *Cuthæans*, as *Bochart* asserts, are the same with the *Cissii* of *Ptolomy*, the Inhabitants of the Province of *Susa*, formerly called *Susiana*, now *Chusistan* on the East of *Babylon*. Those from *Ava*, called here the *Avites*, the same who are elsewhere called *Avims*, dwelling in *Hazerim*, from whence being driven by the *Caphtorims* or those who came out of *Caphtor*, long before the *Israelites* enter'd *Canaan*, they past the *Euphrates*, where they found a Seat till this time, when some of them were transplanted from thence into the former Territories of the Ten Tribes. The next nam'd are the Men of *Hamath*, of whom it may be doubted whether they came from the *Ancient Riblah*, call'd by *Amos Hamath the Great*, out of the Ruins of which the famous City of *Antioch* was afterwards rais'd; or which is the more probable from *Epiphania*, call'd also *Hamath*, a City of *Syria*, not far from the Land of *Palestine*, from whence a Colony might be more conveniently sent; it was seated according to *Ptolomy* about 80 Miles from the greater *Hamath*, and as much from *Damascus*; both of them stood on the River *Orontes*, *Epiphania* near *Larissa* in the Province of *Cassiotis*, and was afterwards the Seat of a *Chri-*

2 Kings 17.24.

Joseph. Antiq. lib. 9 c. 14. Selden. Synt. 2. c. 8.

Bochart. Phal. lib. 3. c. 5.

Deut. 2. 23.

Bochart. Phal. lib. 4. c. 36.

Amos 6. 2.

Heylin's Cosm. lib. 3. Syria. Zach. 9. 2.

Ptol. Geogr. lib. 5. c. 15. Bochart. Phal. lib. 4. c. 36. Ferrarius in voce Epiphania.

ſtian Biſhop under the *Patriarch* of *Antioch*. The laſt mention'd in the Text are the Men of *Sepharvaim*, of whom I doubt not but they came from the *Sipphara* of *Ptolomy*, ſituate on the *Euphrates* between *Naarda* and *Seleucia*, where it divides, into two branches, ſometime before it meets with the *Tygris*, and ſo not far from *Babylon* it ſelf: And ſo much may ſerve to inform us whence they came.

Ptol. Geogr. lib. 5. c. 18.

For their *Religion*, by which their temper may be very well gueſt at, it was various according to the Cuſtom of thoſe places from whence they came; Scripture informs us that *The men of* Babylon *made* Succoth Benoth, *the men of* Cuth *made* Nergal, *and the men of* Hamath *made* Aſhima, *and the* Avites *made* Nibchaz *and* Tartak, *and the* Sepharvites *burnt their Children in Fire to* Adrammelek *and* Anammelek, *the Gods of* Sepharvaim. What theſe Idols of theirs were may be worth our enquiry.

2 Kings 17. 30, 31.

The Men of *Babylon* made *Succoth Benoth*, that is, they erected Fanes or Chappels to *Venus Urania*, as *Selden* informs us, to which *Beyerus* adds what *Selden* before had rejected, out of the *Jewiſh* Writers, that they worſhip'd *a Hen and Chickens*, by which they figured the *Pleiades*, and they were (as he tells us) the Ancient Symbol of the very ſame *Venus Urania*; which fancy of theirs he ſuppoſes taken from that paſſage of the Spirits *moving* upon the face of the Waters, as we tranſlate it; but מרחפת which we render *Moved* is a Metaphorical word, taken from the female Bird covering her Eggs and Young ones gently with her Wings, whereby ſhe ſecures them and nouriſhes them: ſo the Spirit of God covered the Terraqueous Maſs, and by that gentle incubation made the whole Maſs prolifick, and nouriſht and fomented thoſe Beings which were then in production; and ſo the female Bird makes the Eggs by her incubation fruitful, and afterwards by the ſame guards and cheriſhes her Young ones.

Selden. Synt. 2. c. 7. Beyerus in additamentis ad cap. 7. p. 314.

כיונה
מרחפת
על בניה
ואינה
נוגעת
רחף
Buxtorf. in voce.

The Men of *Cuth* made *Nergal*, by the ſame Authors concluded to be *Fire*, the worſhip of which ſacred and *ever burning Fire* was notorious among the *Perſians* from whoſe Country the *Cuthæans* came; a kind of Idolatry it was which thoſe People were ſo addicted to, that it was no

Selden. Synt. 2. c. 8. & Beyerus in addit.

un-

uncommon thing for their principal *Devoto's* to caſt themſelves into the ſame Fire there to be conſumed, as an *extraordinary* and very *pleaſing Sacrifice.*

The Men of *Hamath* made *Aſhima*, by which the *Jewiſh Rabbins* commonly underſtand an *He-Goat*. *Selden* rejects that Notion of theirs, but declares his own *Ignorance* what it was. *Elias Levita*, as cited by *Beyerus*, ſuppoſes *Aſhima* to have been an *Aſs* or *Monkey*, to which he adds the Cuſtom of ſome *Ægyptians* and *Arabians* to worſhip that Creature; an Idolatrous practice, as ſome ſay, ſtill follow'd in the Kingdoms of *Pegu* and *Bengala* in the *Eaſt Indies*. But moſt probably it was the figure of *Pan*, horned, hairy, and cloven footed, and ſo not very unlike an Hee-Goat. This Idol was worſhipt by the *Ægyptians* in the ſame manner as among the *Grecians*, and was by ſome ador'd as the *Symbol of the Sun*, a common Deity.

Synt. 2. c. 9.

Beyerus in add. p. 319. & Linſchoten ibi citatus cum aliis.

Chartanus de Antiq. Deorum Imaginibus, p. 96.

The *Avites* made *Nibchaz* and *Tartak*, Gods very obſcure. The *Jewiſh Writers* make *Nibchaz* to be a *Dog*, a Creature worſhip'd by the *Ægyptians* in their *Anubis*, to whom though they give a *humane Body* they aſſign the *head of an Hound*. By *Tartak* they underſtand an *Aſs*, of which we meet with no worſhipper in thoſe Ages unleſs the ſame *Ægyptians*, who did *Tot Portenta colere*, might rank it among their Deities. In after times indeed we find *Cæcilius* in *Minutius Felix* charging the *Chriſtians* with worſhipping the *head of an Aſs*; a Slander raiſed againſt them from the Doctrine of the *Gnoſticks*, of whom *Epiphanius* tells us, that giving the name of Σαβαὼθ to one of their *Celeſtial principalities*, ſome of them deſcrib'd him under the figure of an *Aſs*, and ſome under that of an *Hog*, either of them Deities ſuitable to the Doctrine and Practices of thoſe *Pſeudo-Chriſtians*; but for their monſtrous Crimes, the true Chriſtians (ſuch was the injuſtice of their Pagan Adverſaries) were forc'd to ſuffer.

Selden Synt. 2. c. 9. & Beyerus in add.

Minut. Felicis Octavius.

Φασὶ τὸν Σαβαὼθ οἱ μὲν Ὄνου μορφὴν ἔχειν· οἱ δὲ χοίρου. Epiphanius adv. Hær. Gnoſt. p. 91.

The laſt are the *Sepharvaites*, made *Adrammelech* and *Anammelech*, which again the *Jewiſh Writers*, that they may the better expoſe the *Samaritans*, tell us were an *Horſe* and a *Mule*, others a *Peacock* and a *Quail*. *Selden* takes them to be but two Names for one thing, and both to be the ſame with *Moloch* the Abomination of the *Ammonites*,

Synt. 1. c. 5.

monites, under which name the *Phœnicians* worshipt *Saturn*. Concerning the *Humane Sacrifices* to which Idol there are different Conjectures, for some from the stories of *Ahaz*, and others making their Sons and their Daughters pass through the Fire, conclude that the sacrificing their Children, was only a *Consecration* of them to that Idol's service by such a *lustration*. But others, amongst whom *Selden* himself truly agree, That they *burnt their Children to Moloch* in good earnest, and with that the *Israelites* are charged, that *they sacrificed their Sons and their Daughters unto Devils, and shed innocent blood, even the Blood of their Sons and of their Daughters, whom they sacrificed unto the Idols of* Canaan; and in the Book of *Wisdom*, the Reasons being sum'd up why God had driven out the Ancient Possessors and settled the *Israelites* in *Canaan*, among the rest 'tis added, *They were mercileſs murderers of Children, devourers of Mans flesh and feasts of Blood; The Priests out of the midst of their Idolatrous Crew, and the Parents kill'd with their own hands, Souls destitute of help.* Such a sacrifice as this the *King* of *Moab* offer'd in his extremity, he offer'd his *eldest Son* who should have reign'd after him for a *burnt Offering* upon the Wall. Other Relations we have of the *Brazen Image* of *Moloch* with its *seven Cells*, wherein the *fine Flower*, the *Turtle Doves*, the *Sheep*, the *Ram*, the *Calf*, the *Ox* and the *Child* were severally put, and all consum'd together by a *Fire* kindled underneath. But so much may serve to confirm us, that all these Nations after their settlement in the Region of *Samaria*, were *abominable Idolaters*; from the place they were now settled in, they took the general Name of *Samaritans*, by which they were known in the stories of succeeding Times.

2 Kings 16. 3. Ch. 17. 17. RR. Salom. Jac. D. Kimchi. Moses Mikotzi apud Seldenum.

Psal. 106. 37.

Wisdom of Sol. Ch. 12. v. 5, 7.

2 Kings 3. 27.

Selden ubi supr.

These, the next Neighbours, liv'd in continual Enmity with the *Jews*, pretending indeed *Relation* and *Friendship* to them when in *prosperity*, but expressing the greatest *hatred* to them when *misfortunes* fell upon them, as *Josephus* informs us. On whose side the quarrel began may be dubious; but it was grown to a great height in our Saviours time, when the Woman wonder'd at our Saviours *asking water of her, since the Jews had then no dealing with the Sama-*

Joseph. Antiq. lib. 9. c. 14.

John 4. 9.

Samaritans. The *Jews* themſelves derive it from this very time to which the Text relates, and it may be that very oppoſition which they made to the building of the Temple, might be the Cauſe of it; for they tell us, that *When* Eſdras *and* Nehemias *had aſſembled the People in Gods Temple, and had convocated* 300 *Prieſts, who brought with them* 300 *Trumpets, and as many Copies of the Law, the Levites ſounding out aloud the fatal form, they curſed the* Samaritans *with every kind of Excommunication, by the ſecret and ineffable name of God, by the Law of the two Tables, and by the Excommunication of the upper and lower Courts of Judgment* (i.e. *the Curſe of God and Man*;) *ſo that no* Iſraelite *ſhould dare to eat Bread with a* Samaritan, *it being a Crime unpardonable as eating Swines fleſh, no* Samaritan *ſhould be admitted to Proſelytiſm in their Church, nor have any part in the Reſurrection of the dead*; if this were true, it was no wonder there ſhould ever be a *mortal Enmity* and an *irreconcileable feud* between them. Druſ. de 3. Sectis lib. 3. c. 11.

2. We muſt note the *forwardneſs* of theſe People to aſſiſt in building the Temple of God, to joyn with the declared People of God in that great Work; the *Jews* themſelves were ſcarcely more early or forward than they, ſo *ſoon as they once heard that the Children of the Captivity builded the Temple unto the Lord God of* Iſrael, *they came to* Zerubbabel *and the chief of the Fathers, and ſaid unto them, Let us build with you*; and queſtionleſs this might appear to ſome a great Evidence of devout minds. Nothing could ſeem more reaſonable, than that the Houſe where Gods Honour dwelt ſhould be rais'd apace, no help ſure could come amiſs to haſten that; And how much more *ſuitable undertakers* of ſuch a work, might that People be, who had liv'd in peace in their Country for many years, and ſo were likely to abound in all things, than a Company of *poor Exiles*, driven many years ſince from their Native Land by a *victorious Tyrant*, and who now when they return'd home, had no *Fields to reap*, no *Revenues to receive*, no *Houſes to hide their heads in*, but lay open and defenceleſs to all the Storms and Tempeſts that might be expected from the Rage and Malice of their Idolatrous Neighbours. Ver. 1, 2.

This

This *offer* of the *Samaritans* looks yet more *generous* in that it ſeems to tend more to the Honour of the *Jews*, than their own, the *Temple* being to be built at *Jeruſalem*, and likely to add much of ſplendor to that City when rebuilt, but fit only to give themſelves many tedious Journeys to come up thither to worſhip; ſo that the whole deſign had at firſt view no appearance but of *Religion for Religions ſake*, an eager and a pious forwardneſs to dedicate ſomewhat of that Abundance he had bleſt them with to the Honour and Service of God; And yet further they proceed very *Regularly* in their Motion, they court not the *Mobile*, the *poor unthinking Vulgar*, who perhaps might eaſily have been impos'd upon, they looking more at gawdy outſides than at inward Sincerity; this would have lookt like unfair dealing, as if they had deſign'd to put a ſlur upon the *Jewiſh* Chiefs by raiſing a faction againſt them, but they *very fairly* make their application to *Zerubbabel* their Leader, and the Chief of their Fathers, and there make their Offers, and ſuch as very probably in a time of need would have been accepted. Which Offers of theirs looks yet better, if we conſider,

3. Their *Plea for admittance* to this work, *For we ſeek your God as ye do, and we do ſacrifice unto him ſince the days of* Eſar Haddon *King of* Aſſur, *who brought us up hither.* Unity in Religion certainly recommends Men to one another above all other Relations whatſoever, and what could bring more comfort to a Company of poor reſtor'd Exiles, than to meet with Neighbours *worſhipping the ſame God, offering the ſame Sacrifices*, and *inſtructed in the ſame Divinity with themſelves*, tendring withal their *friendly Aſſiſtance* to carry on the moſt weighty and moſt Religious Work? And it may be further obſerv'd this Profeſſion of theirs was not altogether falſe,

Vers. 2.

For, though we are told of the ſeveral Idols theſe People had made to themſelves, yet in the ſame Chapter we find, *That in the beginning of their dwelling there, they fear'd not the Lord; therefore the Lord ſent Lions among them, which ſlew ſome of them*, the reaſon of which being ſuppos'd to be *becauſe they knew not the manner of the God of the Land*, the King of *Aſſyria* at their requeſt *ſent them one*

2 Kings 17.25.

of

of the Prieſts that had been brought from thence, who came to them accordingly *and dwelt in* Bethel, *and taught them how they ſhould fear the Lord*; and it follows, *So they feared the Lord God of Iſrael.* Of which *Epiphanius* gives us a larger account, very remarkable, but full of miſerable *Anachroniſmes*, of which *Scaliger* takes ſome notice: Thus *Gods Judgments* made them learn ſomething of *Righteouſneſs*, and by the proceſs of the Story we may conclude, that upon this account, of the fearing him, God remov'd that Judgment of the Lyons from them.

Ver. 32,33,41.

Epiph.adv.Hær. l.1.p.22.

Scal.Animad. in Euſeb. Chron. p.74.

But their *Plea* was nevertheleſs *deceitful*, they name what was good in themſelves, but take no notice of the Crimes the Text Charges them with, *That in the ſervice of God, they made themſelves Prieſts of the High Places of the Loweſt of the People, which ſacrificed for them in the Houſes of the High places*, which was one of *Jeroboams great ſins, and for which Wrath came upon* Iſrael; they take no notice, that as they feared the Lord, ſo *they ſerved their own Gods, their Graven Images, their Children, and their Childrens Children unto this day.* A Paſſage doubtleſs added after the Return of the Jews from their Captivity. Thus their *Religion* was of a *Mongrel kind* (however it might be refin'd afterwards) part Jewiſh, part Heatheniſh, and conſequently of no real Value.

Ver. 33,41.

1 Kings 13. 33,34.

The *Jews*, out of that inveterate Hatred they have againſt theſe *Samaritans*, load them ſtill with all the Crimes imaginable, and their *Prieſthood* with all the Contempt poſſible, but not altogether truly, they were as *Euſebius* calls them, *Æmulatores Legis Judææ, Imitators of the Jewiſh Model*; that little Inſtruction they had from their ſingle Prieſt brought them to entertain the *Books of Moſes*, of which indeed they were more *exact and faithful Preſervers*, both as to Words and Letters, than the Jews themſelves were. Out of Envy for this, the Jews brand them for *Calf-worſhippers*; to clear them from which, I muſt put in my own Conjecture concerning a Paſſage of the *Nubian Geographer*, obſerv'd by *Scaliger* and *Selden*: The *Geographer* tells us, That, *among many others, there is one Iſle in the Red Sea called* Samerei, *inhabited by Samaritans, deſcended from* Sameri *the Framer of the Golden Calf in*

Euſebii Chro. p.26.

Voſs. If. de 70 Interpr. c. 29.

Selden Synt. 1. c. 4.

the time of Moſes, *on whom be Peace*, *Scaliger* tranſlates it, *It is inhabited by Samaritans, the Aſſociates of the Calf-worſhip in the time of Moſes*, &c. About which Paſſage whilſt they diſpute, the *Geographers* Miſtake is not obſerved, *Samaria* was ſo call'd from *Shemer*, of whom *Omri King of Iſrael* bought the Hill upon which *Samaria*, as he call'd it, was built; and this was *that Sameri* nam'd as living in the time of *Moſes*, by a *vaſt Anachroniſm* of which this ſeems to have been the Occaſion.

1 Kings 16.24.

The Jews reported the *Samaritans* for *Calf-Worſhippers*, they ground their Report upon that Prieſts ſettling himſelf at *Bethel*, who firſt inſtructed them, Where *Jeroboam* had ſet up *a Golden Calf* for Worſhip, as a *Repreſentative of the True God*, one of whoſe Worſhippers this Prieſt had formerly been. *Jeroboams Calf* unqueſtionably took its Original from that made by *Aaron in the time of Moſes*, which former *Calf* being the more notorious, the *Geographer* jumbles the two Stories together, and to make *the Samaritans Calf-Worſhippers* indeed, being ignorant of the Latter, reduces them to the Ages of *Moſes*.

Nubien. flor. ann. 1151. Tudelenſis mor. ann. 1173. Ferrarius.

This Conjecture I am the more ſatisfied with from that Tradition I meet with in the *Itinerary of Rabbi Benjamin* the Jew, who was contemporary with the *Nubian Geographer*, and which being the common boaſt of the then ſurviving *Cuthæans* or *Samaritans*, it might be equally known to both. *Rabbi Benj.* giving the Site of *Neapolis*, anciently call'd *Sichem*, adds this; *There live about* 100 *Cuthæans Obſervers only of the Law of Moſes, the ſame whom they call Samaritans; they have Prieſts of the ſtock of Aaron the Prieſt, who reſts in Peace: and theſe they call by a peculiar Name Aaronæans, who marry not among the reſt of the Samaritans, but with thoſe of the ſame Sacerdotal Line, to prevent confounding their own with the Common Race, yet they are the Prieſts of their Law, and prepare Victims and offer Burnt-offerings in their Congregation, and that upon the Mountain Gerizim.* This Pretence of theirs to the

ובה כמו מאה כותיים שומרים תורת משה לבדה וקורין להם שמריטנוש ויש להם כהני סורע אהרן הכהן ע"ה וקורין להם אהרוניי ואין מתכתני עמם אלא כהנים עם כהנים שלא יתערבו עמם אבל הם כהני חורתים ועשים זבח ועולים עולה בכנסת שלהם בהר גריזים:

Rabbi Benj. Tud. Itin.

Stock

Stock of Aaron, might eaſily lead the *Nubian* into that Error. And here we may obſerve, that though our *Author* afterwards adds many things to the diſgrace of theſe Samaritans, and thoſe ſpiteful enough, yet he makes no mention of any *Calf* then, or formerly worſhipp'd by them.

4. We may take notice of the *Anſwer* given to theſe Samaritans by the *Jewiſh Rulers*, *Zerubbabel and the reſt of the Chief of the Fathers of Iſrael ſaid unto them, You have nothing to do with us to build an Houſe unto our God, but we our ſelves together will build unto the Lord God of Iſrael, as King Cyrus the King of Perſia hath commanded us.* The Chiefs knew very well the Fallacy of that Aſſertion of theirs, they knew they fear'd the God of Iſrael, but not as themſelves did. The Jews were commanded not to intermingle themſelves with any of their Neighbours for fear of Idolatry, much more were they to avoid complying in Worſhip. They had the Form of theirs preſcribed by God himſelf, which could no way admit of thoſe Errors the Prieſts of an Idolatrous Kingdom had introduced. The Samaritans might fear the ſame God and offer Sacrifices to him, but ſo long as they did it not according to the *Order preſcribed*, and follow'd by the whole Jewiſh Nation as *United* in one *Eccleſiaſtical Body*, ſo long they were not to be receiv'd as *Partners* in ſo Sacred a Work, as the Building Gods Temple was. For if *Intermarrying* with Idolaters was of dangerous Conſequence, no doubt but *Communion* with them in the moſt *ſolemn parts* of Divine Worſhip, which was the thing the Samaritans aim'd at, would be much more pernicious; ſo that in rejecting this offer of theirs, they exactly follow'd Gods Law, and withal expreſt a punctual and due *Submiſſion* to the *Decree* of their then *Lawful Prince*. We are to build it together, ſay they, *according to the Command of Cyrus King of Perſia:* You have no Commiſſion to joyn with us; the Predeceſſors of the Samaritans had no Hand in raiſing the former Temple, they were not of the Seed of *Jacob*, and therefore had no right to build a Temple to the God of *Iſrael*; *Cyrus* had choſen theſe Exiles to perform what God had commanded, and it became not thoſe who were *Subjects* to the ſame Prince to Croſs his De-

Deut. 7. 3, 4 5, 6. Deut. 12. 29, 30. Exod. 34. 12. — 16.

Ver. 3.

Ezr. 1. 3, 4

ſign, or to *ſtretch* his *Commands* beyond their *firſt Intention*.

It was then acknowledged by the Jews to be their own *proper Work*, and they had the Prophets of God to excite them to *diligence* in that Work, and they were to build together *united* among themſelves, *with one Heart, and with one Mind*, if they reſolv'd to admit of no Fellow *Undertakers*, their own whole Strength was but little enough to perform ſo vaſt a Work; a few of the other Tribes had joyn'd themſelves with thoſe of *Judah* and *Benjamin*, *ſuch as ſet their Hearts to ſeek the Lord God of Iſrael*, and thoſe were but few, the whole remnant of the twelve Tribes, but inconſiderable, to what they had been heretofore, and their Enemies ready to take all Advantages againſt them: Upon which account, as alſo to ſhew their *Gratitude* to that *Prince* who had reſtor'd them to their Native Country, and their *Zeal* for the *Glory of that God*, who as he had puniſh'd them for their Sins, ſo had told them before by his Prophets of this *Happy Change* upon their ſincere *Repentance*, it was incumbent upon them altogether, as one Man, to begin and to carry on this Work of God, and ſo the *Adverſaries* themſelves might be convinced, That the Temple of the True God might be built according to Command, without their Help.

Ezr. 6. 14.

2 Chron. 11. 13, — 16.

5. In the Text we are to obſerve the *Behaviour* of the Samaritans upon the Anſwer given them, *They weakned the Hands of the People of Judah, they troubled them in building, and hired Councellors againſt them.* They weakned their Hands by endeavouring to create *Jealouſies and Suſpicions* one of another among them, they were newly recovered out of a Miſerable Captivity, and the preſent *Openneſs and Defenceleſneſs* of their Condition made every *Idle Rumour* terrible to them. One while they try to entrap the Governour; then they charge the Jews with a *Deſign of Rebellion*, and hire Prophets to diſcourage the People in the Work; but, as the laſt Effect of their Malice, they write their *Letter* to the *Perſian King*, to inform him of the danger of the Jews fortifying themſelves, and ſo procure a Stop to be put to their further Procedure; Where obſerve further the *Policy* of theſe Adverſaries of

Ver. 4, 5.

Neh. 6. 2.

Ver. 6. 10.

Ezr. 4, 9. 21, 23.

Judah

Judah and *Benjamin*, They ow'd *Revenge* to the Jews for refuſing their Help to build the Temple, the Building of which they reſolve to Hinder. But in their Letter to *Artaxerxes* they take no notice of that, leſt perhaps, *Cyrus* his *late Decree* being found, their Deſign ſhould have been defeated; but they complain of former *Rebellions*, and they fear they would be renew'd, if the Jews had leave to build their City Walls, and here the Perſian Records might pinch them. And by this Art they gain'd their End, they having a General Command, *to ſee that no Damage might grow to the King*; took it in the largeſt ſenſe, and caus'd the building of the Temple as well as the re-edifying their City to ceaſe, and thus the *Poor Builders*, who had ſo lately felt the Smart of a ſevere *Captivity*, were afraid of oppoſing their Malicious Neighbours, leſt an *Ill Interpretation* ſhould have been made of it. Ezr. 4.21,22.

To make their Malice the more Effectual, they *hired Councellors againſt the Jews*, ſuch ſubtile Perſons who knew all the *Tricks and Quirks of Law*, and ſo could fright the poor Jews into a Belief that they incurr'd *great Penalties*, when indeed they had *broken no Laws*, and theſe could point to the Jews Enemies the moſt certain and ſecure ways of taking Advantage againſt this poor *Helpleſs People*; or the *Councellors* they hired might be ſuch *great Perſons as attended the King of Perſia*, whom they, as a *wealthy* ſort of People, *Brib'd* largely to aſſiſt them with their *Intereſt at Court*, while the Jews, who had no Stock to carry on ſuch Deſigns, went by the worſt. And to this we in ſome meaſure may attribute the Succeſs of the *Letter to Artaxerxes*, for had the Jews retain'd a *Friend at Court*, who could have put the King in mind of his *Fathers Decree* in Favour of them and the reaſon of that Decree, that it was in Obedience to the *Commands of the Moſt High God*, 'tis very probable the *Penners* of that *Miſchievous Epiſtle* had loſt their labours. And ſo much may ſerve for Explication of the Text.

The Text being thus explain'd, the Obſervations I ſhall reduce from it, are theſe.

That every Deliverance from great and general Calamities ought to be celebrated with a Reſtauration of Gods Publick, Obſ. 1.

Publick, Ancient, and Solemn Worſhip. There can be no end put to Publick Calamities but by the Hand of God; we may ſeek for remedies elſewhere, but to no purpoſe, to him therefore the firſt of our Praiſes ought to be return'd. It was here the *Jews* work; no ſooner were they reſettled in the Land of their Fathers, but they apply themſelves to build again the *Temple of God* that had been formerly burnt; and when they afterwards neglected that pious Work, God by his Prophet checks them ſeverely: *Is it time for you, O ye, to dwell in ceiled houſes, and this Houſe lie waſte? Now therefore thus ſaith the Lord of Hoſts, Conſider your ways, ye have ſown much and bring in little; ye eat, but ye have not enough; ye drink, but ye are not fill'd with drink; ye cloath you, but there is none warm, and he that earneth wages, earneth wages to put it into a Bag with holes. Thus ſaith the Lord of Hoſts, Conſider your ways, Go up to the Mountain, and bring Wood and build the Houſe, and I will take pleaſure in it, and I will be glorified, ſaith the Lord.* That whole Book indeed is nothing but a reproof for Neglect, a command to Induſtry, and a promiſe of Bleſſings upon their Care and Induſtry in building the Temple of God. The Author of thoſe *Golden Verſes*, commonly aſcrib'd to *Pythagoras*, adviſes well, *To honour and adore the Gods in the firſt place*, for all other lawful undertakings can proſper only when that foundation is laid. This was well apprehended by *Numa Pompilius* the ſecond King of *Rome*; It was not the valour and conduct of *Romulus*, nor the ſturdineſs of a few rough and ill-tutor'd *Shepherds* that could ſecure an *Infant State*; therefore he firſt introduced *Religion* among them, taught them to *worſhip the Gods*, and gave them a *ſtated Form and Method* for the performance of all *Divine Offices*; and it was a Remarkable Cuſtom among the *Romans*, that when they ſet down to beſiege any City, they firſt tryed to attone the ſuppos'd *Tutelar Deity* of the place, endeavouring, with many *Ceremonies*, to call him out

Hagg. 1. 4—8.

Ἀθανάτους μὲν πρῶτα Θεοὺς νόμῳ ὡς διάκειται
Τίμα. Pythag. Aurea Carm. Carm. 1.

Ille Sacra & Cæremonias omnemque Cultum Deorum immortalium docuit. Et denique ferocem Populum redegit, ut quod vi & injuriâ occupaverat imperium Religione atque juſtitia gubernaret. Flor. in Numa.

Omnium primum rem ad multitudinem imperitam & illis ſeculis rudem efficaciſſimam Deorum metum injiciendum ratus eſt. Liv. l. 1.

out of the beleagued places, with promiſes of better entertainment among themſelves; ſo neceſſary did they conclude *Heavens Bleſſing* to make all their deſigns *ſucceſsful.* Macrob. Saturn. l. 3. c. 9.

But if in the firſt beginning of affairs this *Religion* be ſo neceſſary, *Devotion in Extremities* is ſo too, and much more *thankfulneſs for Deliverances.* The ſame *Romans*, when *Hannibal* approacht their Gates, us'd means extraordinary to reconcile their falſe Gods to them, that they might diveſt that terrible Enemy, and in the time of *War*, though all things were yet in ſuſpence, *the whole Senate, at the Generals requeſt, repair'd to their Temples to ſupplicate Heaven for a Victory*, and always in gratitude conſecrated ſome of the *Spoils* gotten in the *Field* to their Gods; nor was this the practice only of *Heathens*, though by their *Actions* we may learn what Nature teaches; but Almighty God himſelf preſcribes it to his own People by his Prophet. And afterwards, *Blow the Trumpet in* Zion, *ſanctifie a Faſt, call a ſolemn Aſſembly, gather the People, ſanctifie the Congregation, aſſemble the Elders, gather the Children and thoſe that ſuck the Breaſts; let the Bridegroom go forth of his Chamber, and the Bride of her Cloſet; Let the Prieſts the Miniſters of the Lord weep between the Porch and the Altar, and let them ſay, Spare thy People, O Lord, and give not thine Heritage to reproach, that the Heathen ſhould rule over them; wherefore ſhould they ſay among the People, where is their God?*

Undique Matronæ in publicum effuſæ circa Deûm delubra diſcurrunt, Cruribus paſſis aras verrentes nuda genibus ſupinas manus ad cælum tendentes, orantesque ut Urbem Romam *è manibus Hoſtium eriperent, matresque* Romanas *& liberos parvos inviolatos ſervarent.* Liv. l. 36.

Roſin. Ant. Rom. l. 10. c. 28.

Joel c. 1.

Joel 2. 15, 16, 17.

This *extraordinary earneſtneſs* of the *Devotions* of thoſe that are in *diſtreſs*, is a ſtrong evidence of that *extraordinary gratitude* due to that *God*, who on ſuch occaſion hears and anſwers our Prayers; and he that minds but what *Vows* Calamitous perſons always make on condition of Heavens aſſiſtance, may learn from thence, that *Thankfulneſs for deliverances receiv'd*, is a *principle Originally* ſo fixt in the Heart of Man, that the moſt *careleſs* and *ſtupid* of Mankind know not how to elude it. 'Tis certain, that *coldneſs* in the exerciſe of *Religion* is the *grand Excitative*

of

of Divine Anger, the *ultimate cauſe* of thoſe Puniſhments which the hand of God inflicts upon us; for though *Profaneneſs*, *Drunkenneſs*, *Whoring*, *Covetouſneſs*, *Theft*, *Murder*, *Malice*, *Treachery*, *Diſobedience*, *Rebellion*, and the like, are all *Crying Sins*, and of themſelves *merit Vengeance*, yet they are always accompany'd with ſome conſiderable defect, in the *outward Solemnities of Religion*: ſo that let *men ſuffer* by us what way ſoever, *God* will be ſure to have a ſhare in the *diſhonour*. An *Hypocrite* I know may go far, but one way or other, even in outward performances he muſt fail; for thoſe *Scruples*, that nicety he muſt neceſſarily pretend to for the Credit of that he calls his *Conſcience*, and to perſwade Men of his exactneſs in Religious matters, thoſe very *Scruples* will betray him into that *Sin of diſhonouring God in his Publick Worſhip*; for in that he will either not be *conſtant*, or not *early*, or not behave himſelf *reverently* or *devoutly* in it; or not *Regularly*, according to what is preſcrib'd by *Lawful Authority* in the Church; or he will evidence and avow his greater reſpect to ſome peculiar *Fancies* and *Enthuſiaſms* of his own, than to what is *preſcrib'd*. Every one of which 'tis impoſſible for the *ſubtileſt Hypocrite* to avoid, and every one of which is look't upon with another Eye by Almighty God, than ordinarily it is by us: And all, or any of theſe, as adding *perfection* to Sin, at the ſame time *aggravate* Gods diſpleaſure, and bring down the heavieſt of his Judgments upon Men.

But where *Vice* in General overflows a *Nation* or *Country*, there *Gods Worſhip* muſt as generally be diſreſpected, all *Form* and *Order* in it be deſtroy'd. He that is unjuſt to
1 John 4.20. Man will be unjuſt to God. S. *John*'s Argument holds good here, *He that loves not his Brother whom he has ſeen, how ſhall he love God whom he hath not ſeen*; and where that *lurking Vice* reſides that puts on *Scrupulous Religion* for a *Cloak*, there above all, that *Beauty*, *Decency* and *Order* that ought to be in *Gods Service* is contemn'd and ſubvert'd, and *his Houſe* eſteem'd no more than the *Commoneſt* or the *vileſt Place*. This Truth the *Scribes* and *Phariſees* in our *Saviours* times give *teſtimony* to; none cry'd out louder of *the Temple of the Lord, the Temple of the Lord*,

Lord, and none abus'd that Temple more; they profan'd it so far as to make the meek *Jesus* severely to tell them, *My House should be call'd the House of Prayer, but ye have made it a Den of Thieves.* Matt. 21. 13. In such cases, if God be angry who can wonder? If God confound that People who labour to *cloud his Glory*, and to render his *Service sordid* and *nauseous*, he must then be justified when he speaks, though in anger, and clear when he is judged.

That *Publick* and *Solemn Worship of God*, the *Contempt* of which has such dreadful effects, ought first to be regarded when the Almighty sheaths his Sword again, and restores *Peace* and *Prosperity* to a People. So soon as the *Israelites* were freed from the *Ægyptian Bondage*, and but yet on their way to the *Promis'd Land*, they were call'd upon by God himself to build a *Tabernacle* and *Ark* with all their Furniture, before which they might offer their *daily Sacrifices*. *David*, when he fled from *Absolom*, was careful lest *this Ark* should suffer by being carry'd with him in his *flight*; *Carry it back*, says he, *into the City, if I shall find favour in the sight of the Lord, he will bring me again, and shew me both it and his habitation.* When he return'd indeed, he presently was for raising a Temple to the God of *Israel* his Redeemer; and since God permitted him not to build it, he provided Treasure for his Son to build it with; He prescrib'd the method of Divine Service, and fixt Orders for its exact performance in that Temple. As for the Temple it self, where this cost was to be bestow'd, and these Orders observ'd, *David* declares, *The House that is to be builded for the Lord must be exceeding magnifical, of fame and of glory throughout all Countries*; and the Reason he gives is remarkable, *The work is great, for the Palace is not for Man, but for the Lord God.* And this care of *David*'s was so just and effectual, that in *Hezekiah*'s time we find the *Priests* and *Levites* obeying the past *Commands of David*, using the *Instruments of David*, and praising God in *the Words of David*; and he that shall but read profane Story, and see what large *Donaria* all Countries appropriated to their *Sacred Temples*, upon

Exod. 25.

2 Sam. 15. 25.

1 Chron. Chapters 22, 23, 24, 25, 26, 27, &c.

1 Chron. 22. 5.

1 Chron. 29. 1.

2 Chron. 29. 25, —— 30.

Multa & opulenta ibi Regum populorumque & Deorum responsa manifestant. Justinus *de templo* Delphico. Lib. 24. c. 8.

visuntur munera quæque magnificentiâ suâ reddentium vota gratam voluntatem

Dangers eſcap'd or *Victories obtain'd*, or the *Sacred Hiſtory*, and view the *prodigious Liberalities* of *David*, *Solomon*, and the Nobles of *Iſrael* to the Temple of God, muſt needs conclude, the Service of God was by that means render'd *glorious* and *beautiful*, the *gratitude* of Men to God very *commendable*, and that thoſe who left us thoſe great Examples were not all of them either *Madmen* or *Fools*.

And indeed Men may pretend what they will, they'l never perſwade any in their ſenſes to believe them *thankful* to God for removing Common Judgments, who do not repair the *decays of Divine Worſhip*, and endeavour to reſtore its *priſtine exactneſs* and *ſplendor*, and an *Uniform* celebration of Gods Praiſes is the beſt proof of an agreeing ſenſe of his infinite Goodneſs. And thus the Chriſtians of old in each *Diſtinct* reſpectively were United in the ſame *Forms of Worſhip*, and the *Univerſal Church Concordant in the ſame matter*, and the whole World convinced of the *Beauty and Harmony of that Religion*, whoſe Profeſſors addreſt themſelves to God, ſo *Unitedly* for Matter, and with ſo *little diſparity* in *Words and Methods*, even that diſparity confirming the *truth of Chriſtianity*, the greatneſs of the true God, and the Divinity of the Man Chriſt Jeſus, whom, *though Crucified*, the Chriſtian World with the greateſt *fervour* and *devotion* ador'd and invocated.

'Tis eaſie to Object, That though great *thankfulneſs* is really due to God after *great Deliverances*, yet 'tis *indifferent in what place, by what perſon, in what order* Gods praiſe in his Worſhip is declar'd. 'Tis true, a Man may be heard with *Job* from a *Dunghil*, with *Jonah* from the *Oceans bottom*, with *Jeremiah* from the *miry Dungeon*, or with *Daniel* from the *Lions Den*; but ſcarce any wiſe Man would chuſe thoſe places for his *Devotions*, if he were at *Liberty*: And my *Groom* or *Scullion* may be heard in their Prayers as ſoon as I; but it would ſhew little reſpect to Gods Service, ſhould I call them to officiate in the Head of my Family in a *Scullery* or *Stable*, with their *Horſe* or *Kitchen Habiliments* about them. *Days of deliverance* are days of *Joy* and *Feaſting*, and the *garments*

ments of Gladneſs ought then to be worn, and our *gratitude* to put on the *faireſt face* of *Order*, *Lovelineſs* and *Beauty*; thoſe *Sins* for which we ſuffer ſhould be *forſaken*, our *thankful Reſentments* of *Gods Goodneſs* ſhould be expos'd to the Worlds view, and that ſo, that *Religion* for its *deformity* may not be made a *Scar-crow*, nor *Slovenlineſs* the meaſure of *Divine Worſhip*, nor *Enthuſiaſm* the *Eſſence of Devotion*.

From the practice of the *Samaritans* in the Text we may Obſerve, *That the Enemies of Religion always apply themſelves to hinder the Reſtauration of Gods Solemn and Publick Worſhip*. The Charms of pure and undefil'd Religion, and the Worſhip attending it, are terrible and odious to the Prince of Darkneſs, he renders it a *Mormo* or *Bugbear* to his wretched Slaves, and cannot endure its allurements ſhould reach the Souls of *thinking perſons*; and therefore as by his *Wiles* and *Policies* he endeavours to put a ſlur upon *Piety*, to render it *ugly* and *ridiculous* in the ſight of Men, that ſo it may crouch to growing Impieties: So when men formerly mad after Sin, begin to return to their almoſt *loſt Wits* again, he tries all ways to hinder the good Effects of *Repentance*, that ſo profeſt *Penitents may return with the Dog to his Vomit, and with the Sow that is waſh'd to her wallowing in the mire*. That Sin ſhould abound, and that Vengeance ſhould once more deluge the World is his aim, and therefore he ſtudies to obſtruct whatſoever tends to *Reformation* in thoſe things that are really amiſs. Whatſoever miſchief the Devil deſigns, his *buſie Agents* here on Earth, who think ſcorn to be *damn'd alone*, carry on with the greateſt vigour, and labour to engage all whom poſſibly they can pervert into the ſame Service: ſo the People of *Iſrael* of old, when God had ſcourg'd them frequently for their Sins, and by his puniſhments reduced them to *Reaſon*, though their *Vows* and *Reſolutions* were never ſo many of reforming themſelves to the Pattern God had preſcrib'd them, their Reſolutions all vaniſh'd into Air, and eaſie Temptations drew them to dangerous relapſes, as we read in the Book of *Judges*. Obſerv. 2.

Manaſſeh King of *Judah* was eminent in *wickedneſs*, as his Father *Hezekiah* had been in *piety*; *He did that which was evil in the ſight of the Lord, like to the Abominations of the Heathen whom the Lord had caſt out before the Children of* Iſrael; *nay, he made* Judah *and all the Inhabitants of* Jeruſalem *to erre worſe than the Heathen whom the Lord had deſtroy'd*; for which God deliver'd him a Captive to the King of *Babylon*; where, when he humbled himſelf, God was entreated of him, and return'd him to his Kingdom. This Mercy made him *know that the Lord only was God*; but though he endeavour'd afterwards in *Gratitude* to his *Deliverer*, to clear *Gods Temple*, to repair his *Altar*, and to reduce the *Temple Service* to its *Ancient Glory*, it was but in vain; *His Son*, the Heir of his Crown, the Witneſs of his Repentance and the Reaſons of it, was upon his Death too eaſily ſeduced, and inſtead of perfecting the good work begun by his Father, he only outſtript him in Sin, *He ſacrificed to all the Carv'd Images which* Manaſſes *in his folly had made, but humbled not himſelf as* Manaſſes *had done, but treſpaſſed more and more.*

2 Chron. 23. 2,9,13,16,22.

If we examine the Caſe of theſe *return'd Exiles*, we ſhall ſee, that notwithſtanding Gods and the Kings *Favour* to them, the *excellent Examples* of *Zerubbabel*, *Jeſhua*, *Nehemiah*, and the other *Chiefs*, and the Divine Excitatives of *Haggai* and *Zechariah*; notwithſtanding the *forward Zeal* they ſhew'd at firſt to repair the ſacred *Ruins* of the *Temple*. they were ſo unhappy, that even ſome of their *own Nobles*, for whom, as well as the reſt, God had done ſuch great things, held Correſpondence with the Enemies of their Church, to the notorious hazard of their Religion; but when all theſe obſtacles were paſt over, when the Houſe of God was built, the *Ancient forms of Worſhip* were reeſtabliſh'd, and their compleat Joy outwardly expreſt by that Care, for *that the Lord had made them joyful, and turn'd the Heart of the King of* Aſſyria *to them, to ſtrengthen their hands in the work of the Houſe of God, the God of* Iſrael. But, alas! Wickedneſs too too ſoon prevail'd again, and the prophaneſs and contempt of Gods Service, grew intolerable; on which account

Nehem. 5. 17, 18, 19.

Ezra 6. 16, ——22.

account God made the Kings of *Syria* their Scourge, that Temple, their Pride and Glory, was defil'd by their Enemies, as it had been by themſelves, and *Judas Maccabeus* once more compell'd to a *Reformation*; but ſtill Wicked men were buſie and active. And when our Saviour came into the World to rectifie the Errors of miſtaken Mankind, the oppoſition he found was ſo ſtrong as ſeem'd, and was indeed to Humane powers irremediable. And Laſtly, Let us view thoſe *Laws* and *Rules* preſcrib'd by the Apoſtles themſelves, for the ſettling *Unity* and *Uniformity* in the Church of Chriſt, and we ſhall ſee ſo many *Schiſms* and *Hereſies* rais'd by the Devil and wicked Men to pervert and diſannul them, that nothing leſs than an Omnipotent Power could have preſerv'd them to this day.

And yet that *due* and *regular Veneration* of the Divine Majeſty, is ſo naturally fixt in the minds of Men, that the moſt reſolv'd Enemies of Goodneſs are frequently balkt themſelves, and downright *Oppoſition* to *Publick, Solemn* and *Decent Worſhip*, oft-times diſguſts both themſelves and others; Hell, in this caſe, drives them to the other Extream, and makes them *overdo* what God and the Circumſtances of his Publick Worſhip require, as if there could be no Mean between the *ſluttery and naſtineſs* of a *Common proſtitute* and the *gariſh Extravagance of a gentile Harlot*. And thus did Ill Men prevail formerly upon the *Jewiſh* Church, and taught them by this means to *preach for Doctrines the Commandments of Men*; and thus the Chriſtian Worſhip in the Church of *Rome* was perverted, where ſo many things, not only *unneceſſary* but *inconvenient*, not only *ſuperfluous* but *ridiculous*, have been introduc'd, that *Paganiſm* in its greateſt Wildneſs could not outvy them; and by this means the very Subſtance of true Sacred Worſhip has been expos'd to contempt, and ſome have been ſo far bewitcht with an *empty ſhew*, as to reſt in that without examining the *real weight* of things.

Theſe have been the ſad Effects of that *Oppoſition* which the *Enemies of Piety* have made to the *reſettling Gods Worſhip* in a *Publick ſolemn Way*; and that they ſhould not always ſtudy for and effect thus much, there

can

can be no reaſon given but from the infinite *Diviſions* among theſe very Adverſaries themſelves, from whence 'tis hop'd that, according to our Saviours expreſſion, *the Kingdom of Satan divided againſt it ſelf cannot ſtand.*

Matt. 12. 26.

'Tis true, were Piety once totally baniſh'd the World, thoſe *inteſtine Feuds* among the Slaves of Hell would ſoon grow *irreconcileable*; Sin would make them, like thoſe who ſprung from the *Dragons Teeth* ſown by *Cadmus*, to draw their Swords in an immmediate War, till they had ruin'd one another. But alas! the Caſe is nothing ſo happy here, while God has any Servants, though their *Quarrels* are never ſo great among themſelves, they *unite* but too too cloſe in *perſecuting* and *afflicting* them: So theſe *Samaritans*, though of ſo many *different Countries*, and engag'd in ſuch *diſagreeing Idolatries*, yet could all joyn to hinder the building the Temple of the true God; for though wicked Men of all kinds are at never ſo great a diſtance among themſelves, yet *Truth* being equally an *Enemy* to them all, it moves their *Hatred* ſo much againſt it ſelf, that other Diſguſts and Broyls are ſoon forgotten: So the *Phariſees*, *Sadduces*, and *Herodians*, labour'd at all times to *undermine each other*, but readily combin'd together *to deſtroy our Saviour*. The more vigorous and bright Truth's Luſtre is, the more violent will the aſſaults of its Oppoſers be: So it prov'd in the Primitive Church, many and abſurd *Hæreſies* ſprung up in it, the Breaches between the different *Hereticks* were *irreparable*, and yet they liv'd almoſt in a conſtant *Conſpiracy* againſt the *true Catholick Church of Chriſt*, and he that examines *Church Hiſtory* will find, that when Peace gave the greateſt Ornaments to Chriſtianity, the *Muſhroom Hereſies* and *Schiſms* grew up the faſteſt; as on the contrary, when *Religion* grew *indifferent*, and the *Profeſſors* of it *Luke-warm*, *Hereticks* and *Schiſmaticks* ſeem'd to lay down their Weapons, as if *Hell* had then no more employment for them.

Matth. 16. 1. Ch. 22. 16.

But when thoſe who ador'd the true God, to maintain his Honour, judg'd no *Coſt* too great to adorn his Temples, and the Devil found it impoſſible to eradicate that *Principle* out of Mens minds which taught them to do ſo; he try'd

try'd another way, and reſolv'd himſelf not to be inferior to his *Soveraign*, no *Temples* ſhould be rais'd more *magnificent*, no *Utenſils more coſtly*, no *Sacrifices more expenſive* to the *Supream Deity* than thoſe he aſſum'd to himſelf, and the worſt of Men, in this reſpect, ſeem'd æmulous of their Bounty who expended moſt for the *Ornature* of a *Chriſtian Oratory*; a thing which obſerv'd, but not well underſtood by many, made them afraid of even a *decent Beauty and Magnificence in the Houſe of God*, as if approaching too near *Paganiſm* or *Superſtition*; as if becauſe ſome *Heathen Tyrants* had formerly aſſerted to themſelves *Divine Honours*, therefore now no *Honour* at all ought to be given to *Chriſtian Kings and Princes*; or as if becauſe ſome *Uſurper* formerly had liv'd in a *Royal Palace*, therefore a *Lawful Prince* muſt ſettle his *Throne* no higher than a *Dunghil*. But he who truly *loves God* will *reverence his Sanctuary*, and he who loves a *neat Service and Attendance* in his *own Houſe*, will never endure *meanneſs* or *ſlovenlineſs* in the *Houſe of God*; and he who can be content to dwell himſelf in *cieled Palaces*, will not be willing the *Ark of God* ſhould remain among *Curtains*, whilſt the *Samaritan* ſtrives to overthrow it, and when once overthrown to keep it down.

That the Enemies of Religion find no ſurer way of obſtructing the grateful Reſtauration of Gods Service, than an Hypocritical Pretence to joyn in the Work: The Devil is never ſo truly Dreadful as when he puts on the Shape of an *Angel of Light*, otherwiſe every one ſtands upon his Guard, but then the *Subtile Serpent* inſinuates himſelf into the *Boſoms* of thoſe who leaſt ſuſpect his *Poyſonous Nature*. And wicked Men can never poſſibly do ſuch miſchief, as when they put on the *Viſor of Piety*; the Servants of God avoid them when they appear like themſelves, but when the *Sheeps Clothing* has inveſted the *Wolf*, even *He* may paſs for a very *Innocent Creature:* This therefore is the laſt Reſult of *Helliſh Policy*, That *roaring Lion, who walks about continually ſeeking whom he may devour*, makes uſe frequently of the *Foxes, the little Foxes*, to ruine Gods Church; to that end the Samaritans here deſire to build Gods Temple with the Jews, they declare their Obſer. 3.

their *Reverence to the ſame God*, their *offering the ſame Sacrifices*, a very fair *Conformity*, as they pretend, and which undoubtedly in a ſhort time would have purchas'd for them the Title of *The Church of the Jews*.

It is not to be queſtion'd, but that the *acknowledgment of the True God*, and *the offering due Sacrifices to him as God*, is the main Foundation of true *Religion*, but a bare *Foundation* without a *Superſtructure* is of no worth, for upon theſe *Principles*, *plainly and evidently* depend a great Number of other things, which, if not obſerv'd, prove that the Foundation was never truly own'd: For if a Man believe indeed that *there is a God*, and by *offering Sacrifices* acknowledges there is a *Duty* owing to that *God*, nothing can be *commanded* by that God, *nothing* forbidden, but the *Man*, if he hopes for *Salvation*, muſt ſincerely, and to the utmoſt of his Power *obey it*; in which point the *Samaritans* fail'd foully. St. *Pauls* words were true of them, *When they knew God, they glorified him not as God, but became vain in their Imaginations, and their fooliſh Heart was darkned; they fear'd God, but worſhipp'd their own graven Images:* Upon account of which though it be ſaid *that they fear'd the Lord*, yet 'tis aſſerted again, *Unto this day they do after the former manners, they fear not the Lord, neither do they after their Statutes or after their Ordinances, or after the Law and Commandments which the Lord commanded the Children of Jacob*; inferring plainly the ſame from their Practice, which I would do, that *though for fear they acknowledg'd God, yet ſo long as they obey'd not the Injunctions of that God, their Profeſſion was but Falſe and Vain.* And it's to be noted, That *all the Commands* of God muſt be punctually obey'd; Men may not cull out this or another according to their own Fancies, and as the Jews themſelves have practiſed ſince, the Rule being infallibly Authentick, That *whoſoever ſhall keep the whole Law and yet offend in one point, he is guilty of All*; the Reaſon is becauſe he breaks that very Foundation he builds upon, the Confeſſion of a God, and our Duty to him. The Apoſtle makes the *Inference*, *For he that ſaid, Do not commit Adultery, ſaid alſo, do not Kill; now if thou commit no Adultery, yet if thou*

Rom. 1. 21.

2 Kings 17. 33. Ver. 34.

Smiths diſc. p. 346.

Jam. 2. 10.

Ver. 11.

thou Kill, thou art become a Tranſgreſſor of the Law: So then, *if any man pretend, out of a ſenſe of his Duty to God, to do one or more things, and yet minds not ſome other things which God has commanded as well as thoſe, his whole Obedience is nothing, and his whole pretence a Lye*, he really, with the Fool, *ſays in his Heart, there is no God.* Pſal. 53. 1.

Nor will *Cavils or Excuſes* be admitted here, or the *Obſcurity* of our Duty in any Part be a ſufficient Plea; for every Chriſtian is bound, as far as poſſible, to enquire into the *Word of God* as left written for his Inſtruction, and to do of himſelf what he finds expreſt as his Duty there: and *further*, I'le grant him, that where there is *no Law*, there can be *no Tranſgreſſion*; where men *cannot* know of any more to be done by them, they ſhall not be condemn'd for not doing more. But ſince God has appointed *perſons* lawfully call'd to *ſtudy the Scriptures*, and to *inſtruct the People* in his Church, what thoſe Perſons ſo appointed learn and deduce truly from *Scripture* is to be attended to; and whereas all *Divine Commands* have a certain *Connexion* one with another, ſo that there can be no *claſhing* or *contradiction* between them, though ſuch things be not *in terminis* commanded, yet if they be found ſo *concordant* to the *explicit and plain Rules*, ſuch things are to be *Univerſally* ſubmitted to and obey'd: And hence it was that ſince among *the Jews the Prieſts Lips were to preſerve knowledge*, and the People were to addreſs themſelves to them for *information in the more doubtful parts of their Duties*; Theſe Samaritans were to have apply'd themſelves to thoſe *Prieſts*, and to have *conform'd* in all things to their *Preſcriptions*, if they intended really to become *Partners* with them in one *Common Church Society.* Mal. 2. 7. Deut. 17. 8, 13.

And 'tis *Folly* to believe that God gave greater *Power* or *Priviledges* in theſe Caſes to the *Jewiſh*, than to the *Chriſtian Teachers*; for whereas among the Jews, the *Prince and the Prieſt* were joyn'd together in the Maintenance of *Gods True Religion*, ſo whereſoever the *Prince and People profeſs Chriſtianity*, their Work is the ſame, the *Prince defends*, and with the *Prieſt declares* the true

Catholick Faith. And upon this account it is, that the *Burthen* that lyes upon the *Teachers of the Church* is the greater, where the *Preacher* delivers *apparent Falſehoods* and the *People* are ſeduced by him, the *Fault* is divided between the *Inſtructor and the Inſtructed*, it being his work to *preach the Truth ſincerely*, and the *Peoples* to *ſearch the Scriptures daily to ſee whether theſe things be ſo*; but in *Obſcurer* caſes if the *people be ſeduced*, 'tis wholly their *Teachers Faults*, he being more *knowing* than they, and being bound not to teach others at random, but what he knows *certainly and neceſſarily true*; and for ſuch *Errors*, not the *People*, *but the Preacher*, ſhall be condemn'd at laſt.

This *Univerſal Obedience* being ſo *indiſpenſibly neceſſary* to make a really Pious Man and a Good Chriſtian, and thoſe who ſubmit not to it, being conſequently *no Chriſtians*, whatever they call themſelves, but *downright Pagans and Infidels*; nothing can be more plain, than that ſuch can deſire an *Intereſt or Concern* in the *Church* with no other Deſign but to *Ruin* it: 'Tis no hard matter to blind the Eyes of Men, ſo that ordinarily they may ſuſpect no harm, but 'tis not ſo eaſie for Men to forſake their *own Natures*, or to deſign the *Conſervation* of thoſe Laws they never deſign to ſubmit to. The *Samaritans* had they been entertain'd by the *Jews*, would have pry'd into their moſt *retir'd privacies* and *intendments*, Sacred or Civil, that they might ſo have *counterpois'd* their Counſels and have *betray'd* their Deſigns to their Enemies, and others who *fear the Lord, and yet follow their own baſe and lewd Imaginations*, being ſo many *Penſioners of Hell*, i. e. aſſiſted by the Devil for their faithful Adherence to his Deſigns, ſo far as his *Intereſt* goes in *this World*; *thoſe Perſons* would by all means get *admiſſion to Employment* in the Church, that ſo they may Croſs the great Deſign of *Undeceiving and Reforming Mankind*; and by introducing, abetting and encouraging *Atheiſm*, *Profaneneſs*, *Schiſm and Diſobedience*, under a ſhew of *Zeal for Trifles*, may *betray* it to all its moſt dangerous *Enemies*: So Men of *Factious and Diſcontented Spirits*, by eager pretences to *Loyalty*, labour hard to be truſted with *Arms*, that with them

them in their Hands they may at once *ingratiate* themselves with *Rebels*, and *assist them.* Which Mischief, that it may be the better avoided, we must proceed to

Obs.4. *That the true Servants of God can never without danger, and therefore in prudence never will admit such Persons at their request to joyn with them in restoring Gods Service and Worship, seeing their design must be so fatal to the Church it self.* This we learn from the *wise behaviour* of the *Jewish Chiefs* in the Text, who would not upon any account receive *assistance* from the *Samaritans* in *building Gods Temple*; *You have nothing to do with us*, say they, *but we only will build together.* I readily yield, that the *Governours of Gods true Church* ought to make and admit as many *Converts* to the Truths of the Gospel as they can, and to reduce as many *Hereticks* and *Schismaticks* as may be to *Catholick Communion*; but to admit them further than bare *Church Membership*, without long tryal of their sincerity, would be little else than madness. A *Heretick*, a *Schismatick*, though they *profess Christianity*, are no more *Christians* indeed than *Pagans*; as he is no more my Friend who engages himself in my acquaintance to ruine me, or who endeavours it after my acquaintance, than he who every where publishes himself my Enemy. Our *Saviour* determines it so when he tells us, *He that is not with me*, that is, he that is not sincerely and wholly on my side *is against me.* Now that such Persons who are not *true Christians* should be concern'd in *edifying or defending the Church of Christ*, is extremely unreasonable, this were to make the *Wolf* the Shepherd of the *Sheep*, and would soon render the Church of God *sentinam malignantium*, the very Sink or Common Sewer of all the Ill the World contains, and the Scoff which *Julian the Apostate*, by the Mouth of *Constantius*, puts upon the Christian Doctrine would be a real Truth, *Whosoever is an Adulterer or Sodomite, whosoever is a Murderer, whosoever is polluted or under the greatest Curse, let him come boldly; for washt once with this Water,*

Obser.4.

Matth. 12. 30.

Ὅστις φθορεὺς, ὅστις μιαί φόνος, ὅστις ἐναγὴς καὶ βδελυρὸς, ἴτω θαῤῥῶν ἀποφανῶ γὰρ αὐτὸν, τουτωὶ τῷ ὕδατι λούσας, αὐτίκα καθαρὸν· καὶ πάλιν ἔνοχος τοῖς αὐτοῖς γένηται, δώσω, τὸ στῆθος πλήξαντι, καὶ τὴν κεφαλὴν πατάξαντι καθαρῷ γενήσθαι. Jul. Cæs.

(meaning that of *Baptiſm*,) *I'le preſent him inſtantly pure and clean from all his Crimes: nay, ſhould he again relapſe into his former guilty ſtate, let him but beat his Breaſt, and knock his Head, and he ſhall preſently be holy again.* So eaſie would an admittance into the Church be, none could poſſibly be found ſo bad, but he would be receiv'd into one Society or another; and this would be the effect of that which ſome perſons ſeem ſo eager for, and that is *Indulgence* or *Toleration.*

Toleration, known ſometimes by the names of *Liberty of Conſcience* and *Indulgence*, the thing which in effect theſe *Samaritans* deſir'd, ſeems to have been very *odious* to thoſe who ſome Years ſince *held the Pulpit* in our *Engliſh* Congregations, as appears by the *united Votes* of a conſiderable number of them; *We are ſtruck with horror and aſtoniſhment*, ſay they, *at the endeavours of many for it, it looks as if men could not ſin faſt enough unleſs they were bidden, as if God were not already enough diſhonoured, except the Throne of Iniquity were ſet up framing Miſchief by a Law; or as if men were afraid* Error (*a goodly Plant to be cheriſht*) *would not grow faſt enough except it were made much of. We have ſearched the Sacred Records, and yet we cannot find that ever ſuch a thing was practic'd with approbation from God, from the time of* Adams *Creation to the ſealing up that Sacred Volume, and the ceaſing of Viſions and all new Divine Revelations.* And again, *It would be*

A Toleration *would be putting a Sword into a mad mans hand, a Cup of Poyſon in the hand of a Child, a letting looſe of mad Men with Firebrands in their hands, an appointing a City of Refuge in mens Conſciences for the Devil to fly to, a laying a ſtumbling Block before the blind, a proclaiming liberty to the Wolves to come into Chriſts Fold to prey upon his Lambs, a Toleration of Soul Murder (the greateſt Murder of all other,) and for the eſtabliſhing whereof damned Souls in Hell would accurſe men on Earth; Neither would it be to provide for tender Conſciences, but to take away all Conſcience; if Evil be ſuffered, it will not ſuffer Good; if Error be not forcibly kept under it will be Superior, which we here the rather ſpeak of to undeceive thoſe weak Ones, who under the ſpecious pretext of* Liberty of Conſcience *(being indeed liberty of Error, Scandal, Schiſm, Hereſie, Diſhonouring God, Oppoſing the Truth, hindering Reformation and ſeducing Others) are charm'd by Satan into a better liking of an unconſcientious Toleration. We dread to think what horrid Blaſphemies would be belched out againſt God, what vile abominations would be committed; how the Duties of neareſt Relations would be violated; what differences and diviſions there would be in Families and Congregations; what heart-burnings would be cauſed; what diſobedience to the Civil Magiſtrate, that might be palliated over with a pretence of* Conſcience, *as well as other Opinions and Practices; what diſturbance of the Civil Peace and diſſolution of all Humane Society and of all Government in the Church and Commonwealth, if once liberty were given by a Law for men to profeſs and practice what Opinions they pleas'd, &c.* Harmonious conſent of *Lancaſhire* Miniſters with thoſe of *London*, p. 12, 13. printed 1648.

be no part of Englands *Thankfulneſs, after ſo many Deliverances and Mercies receiv'd from God, to grant men Liberty openly to blaſpheme him, at their pleaſure to wreſt the Scripture to their own deſtruction; to trample upon his Holy Ordinances, ſlight and contemn all Miniſtry, deſpiſe his Meſſengers, commit all manner of abominations, and for every one to go a whoring after their own Inventions, which yet would be the Effects of a lawleſs Toleration.* This was ſubſcrib'd by the Miniſters of a whole County. If then it be (as they truly aſſert) a thing ſo extreamly ill to *indulge* perſons of *different Perſwaſions* at all; much more is it ſo, to let them be engaged in the *greateſt and nobleſt work* the Church of Chriſt undertakes. *Schiſm* and *Hereſie* are Crimes of ſo *bewitching* a Nature, as we find by Experience, that thoſe *Leaders* of either kind, who happen to *renounce* their Errors, are unable to *reduce* thoſe unhappy Souls they had formerly led aſtray; and 'tis but too common, that ſuch *Converts relapſe* themſelves into thoſe very Errors they had *abjur'd*, and then having by *pretended Repentance* inſinuated themſelves into the *Churches boſom*, they have the better opportunity to ſcatter their *Poyſon* every where. Harm. conf. p. 10, 11.

Thoſe who plead for this *Liberty of Conſcience*, for the better ſtopping of Mens mouths, are generally wont to diſtinguiſh between *Errors tolerable* and *intolerable*; but which are ſo, or which are not, who ſhall be judge? The Anſwer is preſently by themſelves return'd, *To the Law and to the Teſtimony.* Let Gods Word decide the Controverſie, and this is indeed a *certain way.* And yet *Experience* tells us, that almoſt every Party pretend the *Scripture* is on their ſide, and alledge it in defence of their own *Opinions*, when *yet 'tis impoſſible it ſhould be for them All, and every one acknowledges that impoſſibility.* What then is to be determin'd in this caſe? muſt every one be indulg'd in their own way? That is indeed to give them leave to *damn themſelves without controll*, and is ſo contrary to *Chriſtian Charity*, that no *Party when in power was ever yet bad enough to agree to it*, and when in their *depreſt Condition* they cry out loudeſt for *Toleration*, they are then active and buſie to draw men over to Iſa. 8. 20.

their

their *different Parties* out of tenderneſs, as they alledge, to their Souls; Therefore the *exacteſt Rules* of all *true Policy*, whether *Eccleſiaſtical* or *Civil*, forbids all kind of *Indulgence*, even to thoſe Errors that ſeem in themſelves the moſt *tolerable*; the *Church* and *State* are ſo *united* in their *Intereſts* in this Caſe, that what *ruines the one* muſt certainly *confound the other*: The *Word of God* is a Rule to *Princes* as well as others; and *Princes*, if inquiſitive, having better opportunities for Inſtruction, and Souls more vaſt and capable than other Men, may ſoon underſtand what *Principles* have a due agreement with the *Tenor of Holy Writ*, and what have not, That *Chain of Principles which leads men through all the Actions of Life without oppoſition to any Dictates there, is that to which a Chriſtian Prince is oblig'd to bring men for Gods and for his own ſake, with all that power God has entruſted him with.* And *unprejudiced Men* by conſulting this *Word of God*, and by applying to it the *practice* of the *Prophets and Apoſtles* and the *whole primitive Chriſtian Church*, as upon Record, may eaſily find out theſe *ſaving Principles*; Thouſands, whoſe Souls are now at reſt, have done it before us: And it is a moſt *infallible Truth*, that whereſoever a *Principle diſagreeing to the general ſcope of Scripture* is entertain'd, that very *Principle* will *rend the Church*, and have an unhappy *influence* in due time *upon the State*, nor will the *honeſt intention* of the Perſon advancing ſuch a Principle be any *ſecurity* either to the one or the other.

That one Maxim, *That the foundation of Power is originally in the People*, ſeems at firſt very little to concern Religion, yet 'tis directly oppoſite to that aſſertion of Gods eternal Wiſdom, *By me Kings reign, and Princes decree Juſtice*; and to that of S. *Paul*, that *there is no power but of God, and the powers that be are ordained of God*; and this Tenet, as proper for their turn, *Schiſmaticks* in general own. Now, though I doubt not but many Perſons of very *ſober* and *innocent tempers* have entertain'd that Notion, and died in the Belief of it; yet there is no *Rebellion* or *Inſurrection* carry'd on by Men profeſſing Chriſtianity, but has been grounded upon and aſſerted

Prov. 8. 15.
Rom. 13. 1.

aſſerted from that *Principle*; and indeed *Crowns are very inſecure things if that be true.* But every one knows, that by how much the *more Innocent* the firſt *Movers* or the great *Promoters* of ſuch Doctrines are, ſo much the greater is the Danger, and the *weakneſs of careleſs and uninquiſitive Perſons* the more eaſily impos'd upon.

Again, That Opinion that denies *any Power in Church Governours to impoſe indifferent things upon thoſe under their Charge*, ſeems to hold forth a great *deal of Charity*, and yet it's directly contrary to the *Practice* of the *Apoſtles*, who made *Indifferent Things*, viz. *Abſtinence from things offer'd to Idols, from things ſtrangled, and from Blood, abſolutely neceſſary by their Command.* But certainly every truly *compaſſionate* Heart muſt bleed to ſee what *miſerable Fractures and Diviſions* this has made in the Church, how it has been the Common Plea of *Sectaries*, and has almoſt *vacated all the Laws of God and Man*; For whilſt men oppoſe their *immediate Church Governours*, if *Princes* who are to be *nurſing Fathers and nurſing Mothers to the Church* interpoſe, as their Power and Duty engage them, *Ignorant Zeal* preſently breaks out into a *raging Fire*, and creates *Tumults and Diſorders for Conſcience ſake*, and *every one who dies in ſo curſt a Cauſe, looks upon himſelf, and is eſteem'd by too many, as a Martyr ſuffering for the Common and dearly purchas'd Liberty of Chriſtians.* Acts 15.29.

The Government of the Church by a mixt Body of Clergy and Lay Elders, though it be *Novel* and *Abſurd*, muſt needs be *very plauſible* to the vulgar, *when every Cobler in the Pariſh may hope in time to mate his Landlord or the proudeſt of his Superiours*, and yet *Popery* has nothing in it *more fatal* to the *Thrones of Princes*, than this. Thoſe of the Church of *Rome* ſuppoſe the *Biſhop of* Rome *Infallible*, and from that Suppoſition laid as a Foundation, they rightly enough conclude, *he may depoſe the Higheſt Magiſtrates*: For if the Biſhop of *Rome* be indeed Infallible, *he cannot charge a Prince with any other than a real* Sin; *He cannot be miſtaken in his Judgment, and of neceſſity he muſt be Superiour to the greateſt Kings and Emperors under Heaven*; in oppoſition to all this, conſute

but

but their *primary Erroneous Hypothesis*, and the *Blindest Romanist* will be sensible that all his *Conclusions are foolish and unwarrantable*. But with those who are for the *Other Government* the Case is very different, They declare, *No one Man, No Body of Men whatsoever to be Infallible*, and yet though they acknowledge they may err and be mistaken in their Apprehensions and Decisions of things, they are resolv'd to maintain their *Superiority to all Powers whatsoever*; 'Tis a *standing Rule* with them, *To Discipline must all the Estates in a Kingdom be Subject, as well the Rulers, as they that are Ruled*: And this, *Princes and Magistrates not being exempted from Discipline, and those that are placed in the Ecclesiastical Estate, rightly ruling and governing, God shall be glorified*: So that though we convince them of never so many Errors and Corruptions, and prove their Judgments never so much mistaken, there's no Remedy, they are *in the Chair*, and *Right or Wrong* they will Govern. Now where such *fallible Persons* can *Excommunicate the Supream Magistrate*, and warrant the *Disobedience of Subjects*, 'tis in vain to teach *Submission to Civil Authority*, every one looking upon himself at such a time as dispens'd with for *all Vows* and *Oaths* whatsoever.

Assemb. adv. concerning Conf. of Faith, c. 31. par. 4.

1 Book of Discipline c. 7.
2 Book c. 13.

A third Means whereby they have perverted our People, has been the strange and damnable Positions, such as, what Subjects do of their own Heads, is much better, than what they do in Obedience to Authority. The Parliament can make no Law at all concerning the Church, but only Ratifie what the Church decreeth. It is lawful for Subjects to make a Covenant without the King, and to enter into a Bond of mutual Defence against the King and all Persons whatsoever. An Assembly may abrogate Acts of Parliament if they reflect upon Church Government. The Protestation of Subjects against Laws establish'd, frees them from all Obligation of Obedience to those Laws. Kings Declar. Annals of Ch. 1. p. 760.

I need not instance in any thing more of this Nature, these to unprejudiced Persons are enough to convince them of the danger of *Indulgence*. Could it have had a good Influence upon Piety, *Julian the Apostate, that subtile and inveterate Enemy to Christianity*, would never have granted it; nay his *own Historian* assures us, That *he recall'd those Christian Bishops from Exile who had been banisht by his Uncle* Constantius, *advis'd them to live peaceably*,

Dissidentes Christianorum Antistites cum plebe discissâ in palatium intromissos monebat, ut Civilibus discordiis Consopitis quisq; nullo vetante Religioni suæ serviret intrepidus. Quod agebat ideò obstinatè, ut dissensiones augente licentiâ, non timeret unanimantem postea plebem: Nullas infectas hominibus bestias, ut sunt sibi feraces pleriq; Christianorum expertus Ammian. Marcell. Lib. 22. cap. 5.

and

and every one else to exercise their Religion freely, hoping that the Christians by that Indulgence, being animated one against another, that Heathenism which he design'd to restore, would meet with the less Opposition; And the same is confirm'd by the *Church Historian* in his Account of *Julians Revocation of the banish'd Bishops*. And whereas the *Donatists* as well as others had their Share in *Julians Liberty of Conscience*, St. *Augustine* tells them, That *Julian opened Temples to Hereticks and Devils at the same time, hoping by that means so far to encourage and foment Dissensions in it, as thereby at last totally to ruin the Church of Christ.*

Λέγεται δὲ μὴ φειδοῖ τῇ περὶ αὐτοὺς ταῦτα προστάξαι, ἀλλ' ὥστε, ἢ ὑπὸ τῆς πρὸς ἀλλήλους ἔριδος ἐμφυλίῳ μάχῃ πολιμεῖσθαι τὴν ἐκκλησίαν, καὶ τῶν οἰκείων διαμαρτεῖν θεσμῶν. Sozomeni Lib. 5. c. 5.

Deniq; tunc reddidit Basileias Hæreticis quando Templa Dæmoniis, eo modo putans Christianum nomen posse perire de terris si unitati Ecclesiæ, de quâ lapsus fuerat, invideret & sacrilegas dissensiones liberas esse permitteret. August. Epist. 166.

And whereas we find *Themistius* applauding *Jovian* the *Christian Successor* of *Impious Julian*, for *his Gentleness in permitting every one to serve God according to his own Conscience*, a Policy very necessary in that sudden Revolution of Affairs upon the Apostates Death. A Learned Man of our own observes, That *when the Gentiles were under Hatches, they knew no Means so effectual for the keeping Paganism alive, as frequent Intercessions for a Toleration.*

Caves Eccles. 2 vol Introd. Sec. 4. p. 51, 52.

But supposing it fit *an Indulgence* should be granted to all persons of *what Profession* soever, I would fain know why the *Extravagancies of Morality* as well as *Divinity* should not be allow'd, why should not *Vice be publickly and legally allow'd and protected*? Every one, I know, will exclaim against that, and yet *more* may be said for that, than the other. In *Relation to the Church* Vicious Men are *scandalous*, yet they never *quarrel about Circumstances*, or study to set people together by the Ears. If they give Offence in *participation of Divine Ordinances*, let them but alone, and they'le never trouble you; they have, *as Vicious*, no *Piques* against the *Pastors of the Church for doing their Duties*; nor do they trouble themselves in *controverted Doctrines whose Arguments are the strongest*, so that in the Church, *if tolerated*, they create no *Disturbance nor begin any Heresie or Schism*. In *relation to the State*, Let but the *Adulterer enjoy his Whores, the Drunkard his Cups, the Covetous Man his Treasures*, &c. and, *as such a one*, he'le never engage himself in *Plots* against the Established Government, nor pry too busily into the *Mis-*

carriages of Superiors: But indeed when Men of *these Trades, to cloak their Vices, espouse the Interests of a Religious Party,* then they *grow dangerous*; for since nothing but their *furious Zeal for a Faction,* hinders the World from making *Remarks upon their Shameful Debaucheries,* 'tis their *greatest Policy* to shew enough of *that*; by this means, after their *firm Closure with Malecontents and Schismaticks,* how many *soft and gentle Words* are found out to *extenuate their Crimes!* So that *He that is loaded with all the Wickedness Hell can furnish for him, while he Heads a Party, shall be accounted, though a frail and frequently tempted, yet a very sincere and well-meaning Brother.*

But if at last we look into the *Word of God,* we shall find that as he has commanded us to *abstain from all Immoralities,* even from *whatsoever has the least appearance of Evil*; so he has by the *Apostle* enjoyn'd us *To mark,* to set a Brand of Infamy upon *those which cause Divisions and Offences contrary to the Doctrine we have learn'd, and to avoid them, for they that are such, serve not our Lord Jesus Christ, but their own Belly, and by good Words and fair Speeches deceive the hearts of the simple.* It is not the *openness of a Sin* that makes it *comparatively the greater*; *Malice* is as bad as *Theft,* yet it lies close *conceal'd* within the dark Recesses of the Soul: *Witchcraft,* is an obscure Sin, few know what it is, yet every one believes it worse than *Drunkenness, Adultery, Covetousness,* &c. And *Treason,* though it *hates the Light,* is as bad as *Prophaneness:* To *curse the King in our Hearts,* though never so secretly, is a *damnable Sin,* and 'tis the same to *contrive Tumults and Rebellion in the State*; but these last admit of one *particular Aggravation* beyond all *bare Immoralities* whatsoever: and it's this, *Every one who pretends to Conscience acknowledges his Duty to abjure all Immoralities, while many pretend to be active in the other only for Conscience sake,* and when *Sin* is once *abetted* by that which Men call *Conscience,* the mischievous Effects of it know no Bounds.

1 Thess. 5. 22.

Rom. 16. 17, 18.

Let us then suppose these Samaritans had been so far entertain'd and indulg'd by the Jews, as *to have built the Temple with them, to have set up their Synagogues, gather'd their Congregations, and preach'd their own Doctrines among them without Controul,* what must have been the event, would not *Gods Law have soon been thrust out of doors? Truth* indeed is the

the most *Ancient*, but *Novelty* is the most *pleasing to Itching Ears*, and therefore those *Jews* who would have been frequent Spectators of the *Samaritan* Rites, would too easily have been drawn to approve and practise what they had seen; the *Jews* had prov'd this before to their Smart, when a *bare permission* of some of the *Old Canaanites* to live among them, drew themselves, the Lords peculiar Inheritance to *Abominable Idolatries*. But since their Law gave no such *Liberty* to the *Jews*, we may assure our selves our *Saviour* came not to purchase any *such Liberty* for us; a *Redemption from the slavery of Sin* God shadow'd out in the *Mosaick dispensation*; and *our Saviour with his own most precious Blood purchas'd for us Christians a freedom from Sin*, but no *Toleration* to do what we please, or to *Worship God* according to our own *Fancies*. *I doubt not but God has permitted pretences to* Liberty of Conscience *to end generally in Insurrections and Rebellions, to render the pretenders to it odious to all considerable persons, and to compel Civil Magistrates, if not for Gods, yet for their own sakes to suppress them.* I shall conclude this Observation with the words of the *Assembly of Divines*; "They who "upon pretence of *Christian Liberty*, shall oppose any lawful "Power, or the Lawful Exercise of it, whether it be Civil or "Ecclesiastical, resist the Ordinance of God; and for their "publishing such Opinions, and maintaining such practices as "are contrary to the light of Nature, or the known Principles "of Christianity, whether concerning *Faith, Worship, Conver-*"*sation*, or the *power of Godliness*, or such erroneous Opinions "or Practices, as either in their own Nature, or in the manner "of publishing and maintaining them are destructive to the "External Peace and Order, which Christ hath established in the "Church, they may lawfully be call'd to Account, and pro-"ceeded against by the Censures of the Church, and by the "power of the Civil Magistrate, & therefore not to be indulg'd. Assembl. adv. about Confession of Faith, c. 20. par. 4.

That a Refusal of the Assistance exasperates the Churches Enemies, and puts them upon all, even the most desperate Courses to hinder that good work which by other means they could not. This we learn from the practice of the *Samaritans* here in the Text, Because their Offer was rejected, *they weakned the hands of the People, and troubled them in building, and hired Councellors against them.* And here the *Hypocrite* shews himself, he cannot bear a *Repulse*, especially such a Observ. 5.

one as entrenches upon his high flying Piety, without a *Revengeful mind.* The poor *Syrophœnician Woman in the Gospel* could endure it from our *Saviour*, and very *severe Language* with it, and yet would not leave him till she obtain'd her Request, and it was because she was sincere and honest in her heart: But some *pretending Disciples* of our Saviour, who thought *highly of themselves*, when they heard but one *hard Saying*, and that spoken that every one might be able to distinguish between *those that believ'd, and those that believ'd not*, they took Snuff at it, *went back and walk'd no more with him. Hypocrisie* always flies out upon the *least suspicion* into *extravagance*, 'its too tender to endure a severe touch, and it yet wants no *Impudence* on its part; for take *persons* guilty of it in a *declining state*, nothing concerns them then but the *great and general decay of true Piety* (to which yet they themselves above all others contribute) *the impending ruine of Religion, the Coldness, the Formality, the Superstition of Professors*; and who would not think at such a time that their *tongues were toucht with a Coal from the sacred Altar*? who would not be ready at first to believe such Persons rather rejected for their *Innocence* and out of *Envy*, than for any just or *real Cause*? Thus does *Hypocrisie* rise high in the *Vogue of the People*, and the *worst of men* pass for the most *zealous Christians*; and thus do *State Politicians* thrown from the management of publick Affairs for their *Ill deserts*, as if yet all depended upon their concern in the Government, make their loud *Complaints* among such as are willing to be deceiv'd, of *Tyranny, Oppression, Arbitrary and Illegal Impositions*, as if none but themselves had been *the true Patriots and Assertors of their Countries Liberties.*

Matth. 15. 21, —— 28.

John 6. 64, 66.

Put the same Persons into *another state* and presently they run into *another strein*, let them have the *Power* and down go all their *Opponents* right or wrong; what, *are they not sure they are in the Right way to Heaven? are not all things among them form'd according to the pattern in the Mount? And can they to whom God has committed the management of Affairs see Men running headlong into the Methods of Error and Eternal ruine without Compassion, or without endeavouring to compel Men to come in and be saved? And must not the multitude of Dissenters in Religious matters weaken the hands of the People of God, hinder the Exaltation of Christ upon his Throne,*

and

and expose that Common-wealth to innumerable hazards, whereof Providence has made them the Fathers and the Governors? None but *Atheists* certainly can deny this, or *Men of their* own temper, when by driving *Phaeton* like they have precipitated themselves from their *abus'd Command*, for then, perhaps, they begin to relent, to acknowledge themselves to *have been but men*, and so by reason of their *carnal mindedness* to have miscarried fouly in these things; but still they plead that others ought not to follow their unhappy Examples, but the rather to insist in the Methods of *Charity* and *Moderation.*

Thus the *wretched Hypocrites* twist and wind themselves every way, yet by all their struggling do but entangle themselves the more; and yet by *such thin* and *silly* Arts as these they creep into the Affections of the *rash* and *inconsiderate*, by these means they manage *Parties in Religion and Policy*, and in the *midst of Divisions reign Triumphant*; by these means they find opportunities to instil *Fears* and *Jealousies* into the minds of Men, and by the *numbers of their Admirers* to terrifie the builders of Gods Church: thus *Religion* it self is by degrees destroy'd, and the designs and endeavours of Gods most faithful Servants frustrated. These *Enemies of Truth* know well, *that fear is a betrayer of all Counsels*, and makes men unfit for any work; the *Samaritans* try'd the Experiment, *Nehemiah* was told concerning them, *From all places whence ye shall return to us, They will be upon you*; They set a *Prophet* to perswade *Nehemiah* to fly into the *Temple for his security*, whose fear would have discouraged all the rest, and plied him with Ill news and scandalous stories. He gives the reason of their acting thus, *For they All made us afraid, saying, Their hands shall be weakned from the work that it be not done.* Nehem. 4. 12. Nehem. 6. 9.

Were but Men so good as they should be, the Artifices of Gods Enemies could not have such mischievous effects upon them, *they would not be afraid of any evil Tidings, their hearts standing fast in the Lord.* This great defect makes every *Idle rumor*, every *vain fancy* terrible, so that the most *steady*, the most *deliberate* and *rational Methods of Honouring God* may by malicious Men be traduced, and they by careless persons believ'd; and so those come to be charged with *Innovating Humors*, who above all *oppose Innovations*; and those who cannot relinquish that Religion they have taken up upon infallible grounds, are stil'd *Apostates*, Fear representing every Psal. 102. 7.

object

object contrary to what indeed it is, and bringing us within danger of their Curſe *who call evil good and good evil*; 'tis counted Madneſs for a man to *kill himſelf for fear of dying*, ſuch a *Madneſs* thoſe fall into *who loſe their Religion for fear of loſing it*, who are ſollicitous about it till they forget what it really conſiſts in, and then engage in endleſs quarrels about Circumſtances, as if the Shadow were of any value, when the Body, or when the ſolid Subſtance is gone.

Thoſe Men yet who are *pure Politicians*, who aim at their own profit or grandure, without reſpect to Religion or the Honour of God, prove excellent Inſtruments to carry on their deſigns who *ſtudy to diſturb Gods Church*. If thoſe Enemies be *few and inconſiderable*, they may perhaps *let them alone*; but if they be *many* and *perſons of Intereſt or Wealth*, the appearing in the head of them, and *whiſpering ſtories* on their behalf in the *Ears of Princes* engages the whole Party on their ſide, who trouble not themſelves ſo much about *Faith* as about *Practice*, and therefore believe the greateſt *Atheiſt* that is but on their ſide to be *a Child of Light* though *walking in Darkneſs*: And indeed the only certain means for *Capital Debauchees* to get any Reputation for goodneſs, is to cloſe with diſaffected and malicious Hypocrites, which (if many perſons are not in a very groſs Error) does, like that true *Chriſtian Charity* recommended to us by the Apoſtle, *cover a multitude of Sins*. Jam. 5. 20.

And 'tis remarkable, that when *Princes out of Zeal for Religion* make the beſt proviſion for its defence that *Humane Providence* can reach to, ſome are ſo curiouſly ſubtile, as to endeavour at leaſt, to make their *Laws* like Spiders Webs, ſo tender, that every *daring Spirit* may, without danger, *break through them*; and ſometimes they try to turn their edge from thoſe they were deſign'd againſt, to thoſe in whoſe favour they were made, and many more Devices are daily found out to the *terror of Well-doers*, *but to the praiſe of them that do evil*; ſuch ſhall never want employment; for thoſe who when they are angry at Heaven, would go to Hell it ſelf to proſecute their Revenge, will never miſs any help they can find on Earth. But while wicked Men enraged at their diſappointments turn every way to work miſchief, they fall upon the Poets Truth †, *They draw the greateſt miſchiefs upon their own heads, by their own contrivances, and ruine themſelves with their own Arts*; for

† Ὡι αὐτῷ κακὰ τεύχει ἀνὴρ ἄλλῳ κακὰ τεύχων
Ἡ δὲ κακὴ βουλὴ τῷ βουλεύσαντι κακίστη.
Heſiodi Ἔργων καὶ Ἡμερῶν, lib. 1.

thoſe

those who move in an *higher Sphere*, though wicked as themselves, regard their Faction but as Steps to mount by, which may afterwards be burnt, and therefore those *Leaders* thrust them upon all *desperate Actions*, till from *Malice*, *Murmuring* and *Sedition*, they rise to *Riots* and *Rebellions*, trying so to *wrest* that by force out of the hands of their Superiors, which by *subtile Flatteries* they cannot attain to; wherein if they succeed, though they make themselves *perfect Slaves* by the bargain, yet the *Church*, the *great Object of their Spleen*, must be sure to suffer, and *while their Leaders triumph, the Temples building must cease, and* Jerusalem *continue but an heap of Stones.*

Having laid down these Observations, I shall at last for *Application* shew the *unhappy Parallelism between the Jewish and the English Church*, in respect of the Practices of the *Samaritans* against theirs of the *Dissenters* of all sorts against our Peace, and the *Restauration of Gods ancient, solemn, and publick Worship* among us: To this end *Applic.*

Let us look back to the *first Reformation of Religion* in this Kingdom, when it was laid for a sure foundation, *That we should forsake the Church of* Rome *only so far as that had forsaken the Rule of Gods Word.* And it's notoriously evident, *That whosoever out of one pretence or other should go further, must instead of opposing real Popery close with it, running himself upon the same Crime of bidding defiance to, and superseding the Gospel of Jesus Christ.* When God of his infinite mercy was pleas'd after that *long and dismal Night of Popish Ignorance and Superstition* to give us a *Prince* who favour'd the *pure and undisguis'd Truth*, those *whose Hearts God had touch'd*, set earnestly upon that great work of *Gratitude*, the restoring Gods sacred Temple, or the settling God's Worship within these Kingdoms; not according to the *Pattern of other Reformers*, but that of the *truly Ancient, Catholick and Apostolick Church of Christ*, which they had a greater advantage of doing than others, for that the *lawful Supream Authority* of the Kingdom *concur'd* with and *encouraged* them in their endeavours. And they proceeded in their work with such care, that Dr. *Taylor*, a Martyr in Queen *Maries* days, declares of the Church Service as then reform'd, *that it was so fully perfected according to the Rules of our Christian Religion in every behalf, that no Christian Conscience could be offended with any thing contain'd therein.* Acts and Mon. Tom. 3. p. 131.

When

When a new *Cloud of Popery* rais'd by a *bigot Queen* was by Gods goodneſs diſpell'd, and *Queen Elizabeth* peaceably ſettled upon the Throne, the *Purification of Divine Worſhip* from thoſe *foul Accretions* which had faſten'd on it in her Siſters days, was one of the firſt things they ſet upon; and whereas *K.* Edward's *Act of Uniformity had been by Q.* Mary *repeal'd to the great decay of the true Honour of God, and diſcomfort to the Profeſſors of the truth of Chriſts Religion.* She again by Act of Parliament reſettled that almoſt loſt form of Worſhip, and to this very work *Calvin* himſelf excites, as he tells Sir *W. Cecill* afterwards Lord *Burghly*, whom by an Epiſtle he perſwades to advance the ſame Work with all his power; and he that ſhall compare that *Epiſtle of his to the Duke of* Somerſet *when Protector, with this*, will find him a ſtrong approver of that *very Method* our *Engliſh* Prelates inſiſted in in their Reformation: The maintaining of Gods Worſhip ſo ſettl'd has been the work of ſucceeding Princes, wherein *CHARLES the Martyr of Glorious Memory* was Inferior to none.

Act of Uniformity, 1 Eliz.

Calv. Cecillio Anglo.

More *Black*, more *Bloody* and *terrible* yet was that *gloomy Night of Confuſion and Rebellion that enſued*; but it pleas'd God, the great worker of Miracles, to produce *Light* once again out of *horrid Darkneſs*, to reſtore our *Sovereign to his Throne*, and our *Biſhops and Curates to the Church* as at firſt. A task they had no leſs hard than that of *Judas Maccabeus* of old, to purifie thoſe Temples once dedicated to Gods Honour; but then *miſerably profan'd* by the *impure devotions of time-ſerving Enthuſiaſts and Rebels*, then was the *Nations Gratitude* to God for that *never to be forgotten Mercy*, duly expreſt by renewing the *Uniformity of Common-Prayer and Service in the Church, and Adminiſtration of the Sacraments, for the better ſecuring divine Bleſſings to us for the future:* And this Order is now ſettled among us by ſo *good Laws*, confirm'd by ſo *irrefragable Authority*, ſecur'd by ſuch excellent *Rules and Canons*, that even by the *Confeſſion of our greateſt Enemies, our Church and Nation is the Envy of our Neighbours, the Bulwark and glory of the Reformation.* And the *Regular and Inſtituted Clergy*, are generally ſo faithful to the *Intereſt of the true Religion as eſtabliſh'd among us by Law*, and ſo well able to aſſert it againſt all *Gainſayers*, that while any regard is had by the People to them we need not run out of our Wits for fear of Innovations.

1 Macc. 4. 36. —— 61.

Act of Uniformity, 14 Car. 2.

Corbets and *Okeys* Speeches in the Account of their Deaths, p. 54, 56. See *Burnet's* Hiſt. of Ref. v. 2. Preface, p. 16, 17.

In

In *three Revolutions* then our caſe has been paralel with that of the *Jews*; we have been Captives to our inſulting Enemies as well as they, and every return from Captivity has been celebrated with the Reſtauration of Gods truly Ancient Worſhip and Service. But we have had *Samaritans* too, Perſons who have by all the Methods of *Subtilty* and *Violence* oppos'd that *Glorious Work*; That the *Zealots of the Church of Rome* ſhould eſpouſe her *Intereſt*, & endeavour to reenſlave theſe Churches to *Superſtition* and *Idolatry*, is no wonder; but that Perſons who pretend the *greateſt Hatred to that Religion* ſhould joyn with its Favourers, ſhould *promote and extend its Doctrines*, ſhould *imitate its worſt and moſt Unchriſtian Practices*, was very ſtrange! But again, to abate of that wonder, it was impoſſible that thoſe Perſons who concluded *every thing unlawful and execrable that had been us'd in the time of Popery, and conſequently to be rejected*, ſhould have any real good will to the Reformation; Reaſon tells us, *That the abuſe of a thing, though never ſo groſs, cannot alter its firſt or Original nature.* Our Saviour himſelf ſubmitted to the *Jewiſh* Rites *that he might fulfil all righteouſneſs*; though *Moſes*'s Law had been as much *adulterated* among the *Jews*, as that of *Chriſt* among *Papiſts*: And the *Apoſtles* did not reject every *Ceremony* or *Circumſtance* that had been *abus'd* by the *Heathens*. All which may inform us, that thoſe who uſe ſuch Arguments againſt *Conſtitutions lawful in themſelves*, as *their former abuſe*, can aim at nothing by ſo doing, but only a general Diſorder and Confuſion. Matth. 3. 15.

It was indeed the *Maſter-Piece* of *Roman Policy*, to ſcatter the Seeds of *Diviſion* and *Separation* among us, and to bring men into conceit againſt all *public Order* and *Uniformity*; and they began this Practice betimes, ſome few there were that from prejudices contracted by forreign Converſation oppos'd ſome appointments of the Church in K. *Edward* the *6ths days*; but their Scruples were of little concern, & the Effects of their oppoſition were prevented by Qu. *Maries* Perſecution: But it was an ill *Omen* of what might follow, that the *Engliſh* Exiles at *Frankford* ſhould quarrel about the form of Gods Worſhip, and *Knox*, the *Head of the Schiſmatical party*, be ſo early and yet juſtly accus'd of Treaſon againſt the *German* Emperor: When thoſe who had created diſturbance there return'd home

in the beginning of Queen *Elizabeths* Reign, they brought so much of a *pervicacious humor* along with them, that though they fell not themselves into direct separation from the establish'd Church of *England*, yet they laid the *cursed foundations* of those *fatal differences* we have ever since groan'd under; the *Parties* were but *few* in those days, but that prudent Queen was so well convinc'd of the Influence their Novel and disorderly conceits then vented, must have upon the State, that no perswasions (though from her greatest Favourites) could reconcile her to them; and yet the *Dissenters*, their Successors, in these days, proclaim her *no friend to Popery*. He that reads the Authentic story of *Faithful* Commin *the Romish Priest*, the great *Patron of Phanaticism* in those days, and of *Heath* the *Jesuit* afterwards, with the *Principles they acted upon*, and observes the practices of *Hacket*, *Coppinger*, *Arthington and others*, with the *boldness* of *Barrow*, *Penry*, and other *furious Factors for Puritanism* in that age, will be easily convinc'd, that a *well regulated Monarchy* can never prosper where such *Incendiaries* are indulg'd; *Incendiaries* I may well call them, for in the *Reign* of *CHARLES* the *First* their seditious Opinions and Practices, propagated to their Posterity, prevail'd so far as to set *Three flourishing Kingdoms in a flame*, to the ruine of *Law*, *Liberty*, *Religion*, and whatsoever could be dear to Men or Christians.

Foxes and Firebrands by *Nalson*. Camdens Ann. Eliz. 1588.

The several *Plots* and *Conspiracies*, the *Pretenders to tender Consciences* in former days were engag'd in, receiv'd their *Consummation* at last in that *great and tragical Rebellion*; and it was no wonder that *Rebellion* should follow upon that Doctrine, *That Princes were accountable for their miscarriages to their own Subjects*; *That their Subjects in case of their Neglect might reform Religion*, *without and in opposition to them*; *and that the Church of* England *was then so miserably corrupted both in Doctrine and Discipline*, *that a Reformation was absolutely necessary*. Doctrines which the *Apostles* and *Primitive Christians* were absolutely unacquainted with, and which the *wisest Men* saw no necessity of, which Doctrines were all of them confirm'd in that *cursed Covenant* †, *scandalous to all persons of all Religions*, and the *Effect of such Do-*

Dangerous Positions, p. 14.

† *The Covenant was receiv'd by Papists with infinite Joy, as hoping that now the time was come in which both we and our Successors might be brought to abhor and detest that Religion, whose profest Zealots had been the Authors of such an unsufferable Covenant, which could not consist with Monarchy,*

Monarchy, which appear'd to us moſt evidently by the Advertiſements ſent up to us by ſome of our Council of Scotland, *that the ſudden and frequent arrival of Prieſts and Jeſuits from* Doway, *and other Seminaries beyond the Seas, was ſo great in hope of their welcom to us, becauſe of this Seditious Covenant, &c. With Proteſtants abroad it was receiv'd with moſt offenſive ſcandal and infinite grief, which appear'd to us by advertiſement from ſome of our Public Miniſters abroad, who certifi'd us that both the Miniſters and others of their Conſiſtory at* Charenton, *and of other reform'd Churches in* France, *as alſo the Profeſſors, Miniſters and Conſiſtory at* Geneva, *and of other neighbouring reform'd Churches in theſe Parts, were ſo ſcandaliz'd with this prodigious Covenant, as that they were afraid of nothing more than this, That it would bring an indelible Scandal upon the reform'd Churches, and alienate the Minds of all the Princes of Chriſtendom from ever entertaining a good thought of their Religion.* His Majeſties Narrative of *Scotch* Tumults, 1683.

ctrines laid open to the aſtoniſhed World. Then it was that *Indulgence* indeed prevail'd, and the *Papiſts* in thoſe Days with reaſon enough pleaded for themſelves, *That all Perſecution for Religion was clearly repugnant to thoſe Principles of Freedom ſo often and ſolemnly declar'd by the Parliament and Army, and Univerſally receiv'd by all the moderate and well temper'd People in the Nation*; and then it was propounded to the remnant of the Commons at *Weſtminſter*, *That all ſuch as profeſs Faith in God by Jeſus Chriſt, however differing in Judgment from the Doctrine, Worſhip and Diſcipline publickly held forth, ſhould not be reſtrain'd from, but protected in the profeſſion of their Faith, and exerciſe of their Religion according to their Conſcience*; according to which Propoſition all kind of Hereſies were to be maintain'd and defended by Public Authority. And thus Gods *ſolemn Worſhip* was overturn'd, and the *Liturgy of the Church of England* laid aſide; about which I may uſe our Churches words, *By what undue means, and for what miſchievous purpoſes the uſe of that Liturgy (though enjoyn'd by the Laws of the Land, and thoſe Laws unrepeal'd) came during the late unhappy Confuſions to be diſcontinued, is too well known to the World, and we are not willing to remember*; *But when upon his Majeſties happy Reſtauration it ſeem'd probable, that among other things the uſe of the Liturgy alſo would return of Courſe (the ſame having never been legally aboliſh'd) unleſs ſome timely means were us'd to prevent it; thoſe Men who, under the late uſurp't Powers, had made it a great part of their buſineſs to render the People diſaffected thereunto, ſaw themſelves in point of Reputation and Intereſt, concern'd with their utmoſt endeavours to hinder its reſtitution.* Hence it came that the Pamphlets of former days, were

Chriſt. Modern. par. 2. p. 27.

Eſſex's Watchmens Watchword, p. 8.

Preface to Common Prayer.

ſeconded by *Petitions for Peace*, *Neceſſity of Reformation*, &c. *Our publick Forms of Worſhip* expos'd to contempt with all the *Scurrility and Satyrical Virulency* imaginable; their Books of *Prodigies*, parallel to the *Romiſh Golden Legends*, ſtuff'd with *Lies* prodigious as the *Stories* related, and all printed but to make the Vulgar run mad; and all other *inſinuating Arts* were made uſe of, that even the *great Council of the Nations* might be made *Abettors of an Infamous and multiform Faction*, and thoſe *Laws*, whereby the true Religion is ſecur'd to us, be *repeal'd*.

While thoſe Devices have fail'd, they have tryed another way; and as if the Nation had nothing to fear but *Popery*, they have declaim'd loudly againſt that: and as if the *Legal Clergy* were too weak to cope with the *Goliaths of Rome*, they forſooth, have been very forward to lend their helping Hand, where indeed they could only prove, as *Rabſhakeh told Hezekiah* the King of *Egypt* would do, *A mere ſtaff of a bruiſed Reed, on which if a man lean'd, it would go into his hand and pierce it*; or as the Samaritans to the Jews, *Betrayers, not Aſſiſtants*. To prove which in its largeſt ſenſe, I ſhall only give you the Character of the *Presbyterians*, one principal Party among the Adverſaries of the Church of *England* as by Law eſtabliſh'd, drawn by a *Prophet* of the *Diſſenting Tribe*. *Treaſon*, ſays he, *never walks ſo ſecure as under the Cloak of Religion, hence it is that the Pope makes uſe of thoſe Reverend Foxes the Jeſuits to diſguiſe and agitate his Affairs: But what a miſery is it that the Jeſuits, ſpued out of other Nations, ſeem to have taken Sanctuary in ours, walking up and down with the Garb and Title of Proteſtant Miniſters? For the carrying on their Traiterous Deſigns they have far outſtripp'd the Jeſuits both in Practice and Project, they have not only tamper'd with mens Conſciences in private, but they preach open Rebellion and Treaſon with a full Mouth in the Pulpit; they hold Correſpondence with the Enemies abroad and with Aſſociates of their own Humour and Faction at home, acting their Conſpiracies in the form and authority of a Body Politick, preſuming to Commiſſionate Agents, give out Inſtructions, treat with the Publick Enemy, raiſe Money to carry on the Confederacy, to which end they have their private Conſults Faſts, and Contributions, which in caſe of Diſcovery, they ſay were*

2 Kings 18.21.

were intended for the Good of the Nation and for Charitable Uſes. This, though written 30 years ſince, looks like the *Hiſtory of Separatiſts* at this time: but he adds further; *The manner of breeding up their Proſelites is far more ſerpentine and ſubtile than that of the Jeſuits for qualifying their Novices; For* 1. *They initiate them with Faſtings, ſolemn Vows and Promiſes, Sermons and Sacraments, and ſo all the Ordinances of God are proſtituted with the greater Reverence to enchant and bind their Confederates.* 2. *They are inſtructed in the moſt refin'd Myſteries of Equivocating and Mental Reſervation.* 3dly. *They are taught never to Confeſs when Examin'd, or to elude their Confeſſion; which Principles being allow'd, it's impoſſible for any Commonwealth to be ſecure, or that Juſtice can have its Courſe againſt Conſpirators and Traitors;* Thus far that Author, *a Prophet indeed.* He that ſhall compare this with *Oates's Narrative* and *The Peaceable Deſign Renew'd*, muſt needs conclude theſe would be excellent *Champions againſt Popery*; And whoſoever will take the pains to read his late *Majeſties Narrative of the Scotch Tumults*, and the *Scotch Proteſtation againſt Marqueſs* Hamilton *his Majeſties Commiſſioner*, will find that is the buſineſs of the *leading Diſſenters*, not to beat down but to *confirm and aggravate the groſſeſt Errors in Popery*, as I intimated before. To confirm which, I ſhall add that *Monſtrous Poſition* laid down in the forenamed Proteſtation about *Oaths*, viz. *That the ſwearer is neither bound to the meaning of him that exacts the Oath, nor to his own meaning who takes the Oath, but to the reality of the thing ſworn, as it ſhall be afterwards at any time explicated by the Competent Judge:* which Poſition once granted, it's impoſſible for any one to know what he ſwears to in the moſt Solemn Oath he takes.

Mercurius Politicus, *June* 19. 1651.

Paragr. 1. 35, 43.

Annals of King *Charles* p. 726.

So unfit are theſe Perſons to be admitted to build with us the Church of God, Yet the *Diſſenters of all Sorts* plead their *Agreement with us in Religion*: 'Tis often urged by their Agents, that their *Religion is the ſame* in Subſtance with ours, they *receive our Articles*, own *our Doctrines*, *receive Gods Word*, &c. And *Colledge*, *the late Proteſtant Martyr*, as he is eſteem'd by ſome, expreſſes himſelf very like the Samaritans in the Text, *I have been a Lover of the Church of* England, ſays he, *and of all the Fundamental Points of Doctrine believ'd in it*,

Tryal of Coll. p. 79.

it, I own the same God, the same Saviour, the same Faith, the same Gospel. But Pleas of this Nature would not serve turn, *Our Soveraign and the Fathers of our Church* could not in prudence admit of such *Petitions for Peace*, as were indeed the loud *Alarms to War*, nor receive those whose *hands had been so deep in the Blood of the late Wars*, to joyn in the *Restoring Gods Holy Worship* without such an *Abjuration* of their former Errors, as might give the World some *reasonable satisfaction*, which *they* knew not how to submit to: They foresaw their *Fanatick Design* well enough, and that all the World might see it too, since *our Soveraigns Miraculous Restauration*, themselves have laid it open enough.

They have since that Time made it their Business to instil the *forementiond Principles* into the Minds of Men, and have added others of the same dangerous Nature: *No Popery, no Slavery*, has been the Common Cry, they acting therein like those *Subtile Villains*, who when they have kill'd a Man themselves, are the most busie to find out the *Murderers*. Numberless have the *Pamphlets Invective* against the *establish'd Government both in Church and State* been; *The King, his Council, the Clergy* have been continually expos'd to the *hatred and scorn of the People*; and some have ventur'd boldly to charge their *Representatives in Parliament* to *turn all things Upside-down*: Nor have *Seditious Satyrs* against the present Government sufficed, but the late *Horrid Rebellion* has been *justified*, & *Plots and Conspiracies for a new Rebellion form'd.*

Vox Patriæ. Addresses to the new chosen Members. Colledges Tryal p. 82.

Presently after the Restauration of his Sacred Majesty before things were fully settled, *Tong*, *Phillips*, *Stubs*, *Hind*, *Sallers*, *Gibbs*, all Men pretending to tender Consciences were executed at *Tyburn Dec.* 22.--62. for no meaner a Design, than *Cutting off Root and Branch, Kings, Queens, Dukes, Bishops, all were to go one way*; *That there should be no Running beyond Sea, or Parleis there, but a Total Destruction of Kings, Lords, Bishops and Gentry*; the Plot when effected, to be *Charged upon the Papists*, and the People to be excited to rise in Arms under pretence of a *Popish Massacre*, and that by means of a *Seditious Letter* design'd to be dispers'd in the Country, the Copy of which was then produc'd in Court; and 'tis remarkable that all Interests, *Fifth-Monarchy-Men, Fighting Quakers, Anabaptists, Independents*, were easily agreed

See the Tryals printed 1662. Narr. p. last. Tryal p. 12.

P. 9.

in

in this Glorious Attempt, and the Crime was confeſt by them all at the Place of Execution. But the *Godly Party* were not ſo to be frighted, the Year following they were *plotting again* in the Northern Parts, to carry on the ſame Work their *Brethren* had fail'd in before, of which *Treaſonable Plot* his Majeſty tells the two Houſes, *That it was of a large Extent and very near Execution, had not He by Gods Goodneſs come to the Knowledge of the principal Contrivers, and ſo ſecured them from doing their intended Miſchief.* But ſtill the *Evil Spirit* was not quite laid, in the Year 1666 the ſeveral Parties ventured once more upon a *Plot*, to *murther his Majeſty, Overthrow the Government, ſurprize the Tower, kill the Lord General, and to Fire the City of* London; *which Plot was to have been executed* September *the* 3d *of that year; Mony was diſtributed to the Conſpirators, and a Council of the Heads ſettled at* London *for the management of Affairs; for which Helliſh Plot* Rathbone, Saunders, Tucker, Flint, Evans, Myles, Weſcot *and* Cole, *were Arraign'd, Condemn'd and Executed.* And though ſo many ſuffer'd, one part of the Plot was unhappily effected in that *dreadful Conflagration wherein the great Metropolis of the Kingdom was laid in Aſhes.* This diſappointed, the *Devil of Sedition* flew into *Scotland*, where in the ſame Year the *Old Covenanters* broke out into a *Rebellion* at *Pentland Hills*, but were ſoon happily diſperſs'd by his Majeſties Forces; ſoon after *James Mitchel*, a *Covenanting Miniſter*, attempted the *Aſſaſſination* of Dr. *Sharp*, the *moſt Reverend Archbiſhop of St. Andrews*, and in the attempt mortally wounded the *Biſhop of Orkney*, for which Fact *confeſt and prov'd* he was deſervedly Executed *Jan.* 18. 1677. But the poor *Archbiſhop* eſcap'd not ſo, *implacable Fanaticiſm* purſued till he was effectually *Murder'd* by ſome of the Crew with the *moſt inexpreſſible Barbarity*, May 3. 1679. The ſame Month a *new Rebellion* under the *Banner of the Covenant* broke out at *Bothwell Bridge*, where their Powers were cruſht once again; from *which blow God grant they may never more recover:* But all theſe Ill ſucceſſes have not yet it ſeems ſo ram'd our numerous *Sectaries* and their *Favourers*; but that *Religious Treaſon* has once more made its Entry among us, *The King himſelf, the Duke, the great Officers of State, the Loyal Magi-*

Kings Speech March. 21. 1663. 4.

London Gazet, Apr. 26. 1666.

Ravill. red. p. 3.

p. 33.

Magiſtrates of the City of London, *all doom'd to Slaughter, and the Government both in Church and State to Ruine.* I may uſe the Words of his MAJESTY's Declaration in the caſe, *It's hard to imagine how men of ſo different Intereſts and Opinions could joyn in any Enterprize; but it is certain they readily concurr'd in the Reſolution of taking Arms to deſtroy the Government, even before they had agreed what to ſet up in the place of it.* But the *Samaritans* in the Text would ſerve for a Pattern, who though Idolaters of very different kinds, could all agree in the deſign to ruine the reſtor'd *Jews*.

Kings Declar. p.6.

Now if we reflect upon thoſe *deſires of admittance to publick Preaching* in the Church of *England*, which being rejected produced theſe *violent effects*, though they more *baſely* than the *Samaritans*, *Courted the meaneſt of the of the People*, endeavouring to *inveigle them* into their Party; yet if we remember, that the *Fathers of our Church* had liv'd in a *long Baniſhment* from their Charges, or under the *Cruel influences of rampant Rebellion and Hypocriſie*, whilſt theſe *falſe Prophets*, theſe *ravening Wolves* had enjoy'd the *fat of our Land*, and had engroſs'd to themſelves the *Eſtates of other men*, it ſeems as if they were in the *Samaritans condition*, more fit to manage the *Chargeable deſign* of reinthroning God in his Church than *theſe poor and neceſſitous Exiles*; they offer'd largely for *liberty* to confound us once again, and to enjoy their *lawleſs Uſurpations*, no leſs than 500000 *l.* at once to an *empty Treaſury*, with which Sum, ſince 'twas not accepted, they might eaſily hire *Councellors* of all kinds againſt the Church of *England*, to obſtruct its ſettlement; all which failing, *Arms* and *Treaſon* were the laſt means left, of which, as I have ſhew'd you, they have made frequent Trials.

Myſtery of Nonconformity, p.51.

See here then the *Reſult of tender Conſciences*, as they are ſtil'd, and a *Jeſuitical-pretence to Moderation*; I have heard it objected by *Diſſenters*, That the Perſons concern'd in the *preſent Plot* were all *Churchmen*, but the Plot it ſelf confutes the Fancy, it being *to deſtroy the Church*, as now ſettled, as well as the State. But I know many *pretend to the Church, frequent Prayers, receive Sacraments*, who yet can readily Vote, *That the Execution of Penal Laws againſt*

againſt Schiſmaticks is a grievance, and lay a good foundation for a future Schiſmatical Plot, by reſolving, *That if His Majeſty ſhould come by any violent Death, it ſhould be revenged upon the Papiſts.* That Aſſertion of *Colledge*'s looks very odly, *That the laſt Parliament at* Weſtminſter——*in*——81, *was of the ſame Opinion with that in*——40: Some tell us, that the Members of that Parliament were all *Churchmen* too: but what they were their *Horrid Actions* declar'd, and their *Mortal Hatred* to the Government of the *Church* evidences the falſhood of that Opinion, *Such Churchmen the true Church of* England *will always diſown, as only fit Aſſociates for Conſpirators and Rebels.*

Kings Declar. Apr. 8. 1681. p. 5.

Colledges Tryal, p. 81, 82.

Thanks be to God the *Snare is now broken*, and we are thus far *deliver'd*; God has watch'd over us when we were too ſecure, and by his Providence has laid open *the Myſtery of that Hypocriſie* which has ſo long impos'd upon us. Would not any *ſober Diſſenter*, when he ſees thoſe who are of his own Perſwaſion run into ſuch *Scandalous Crimes*, begin to queſtion the *Principles he himſelf acts upon?* Is this the *True Proteſtancy* ſome have boaſted ſo much of? or are all *Popiſhly affected* who declare an *Hearty abhorrence of all ſuch Deviliſh Principles and Practices?* May we all bear that *reproachful Character*, rather than for a *Popular Title* run headlong to the Devil; Let us never be *gull'd* into a perſwaſion, that *ſuch Perſons are fit to build up our Church againſt the Aſſaults of Ignorance, Idolatry, Profaneneſs or Superſtition*; but rather let us unite cloſely among our ſelves. Let all Perſons who profeſs *Loyalty to their Sovereign*, be *truly Loyal to that God who is the great Preſerver of Princes*; Let the World be convinced, that even thoſe *ſeeming Vertues* which render *Schiſmaticks plauſible*, are *ſolid and real in all thoſe who maintain Gods Ancient, Solemn and Regular Worſhip*; Let us *Fear God*, and *Honour and Truſt our Sovereign*; Let no *ſubtile Emiſſaries of Faction* make us *Suſpicious of our Superiours* or *of one another*; That ſo we preſerving the *Unity of the Spirit in the bond of peace and righteouſneſs of life, the work of God may proſper in our hand*; That all Plots and Treaſons may for ever be execrated, and all *England* may hear and fear, and no ſuch Wickedneſs may be heard of among us any more.

Now to God the Father, God the Son, and God the Holy Ghoſt, be render'd as is moſt due, all Honour, Glory, Praiſe, Power, Majeſty and Dominion, from henceforth and for evermore. AMEN.

FINIS.